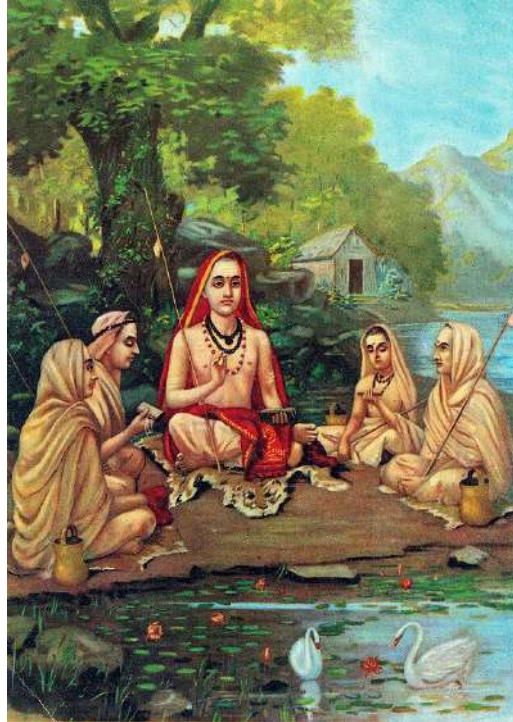


Dr. M. Thirumaleshwar

**Introduction -
Some Famous Stotrams by Adi Shankaracharya**



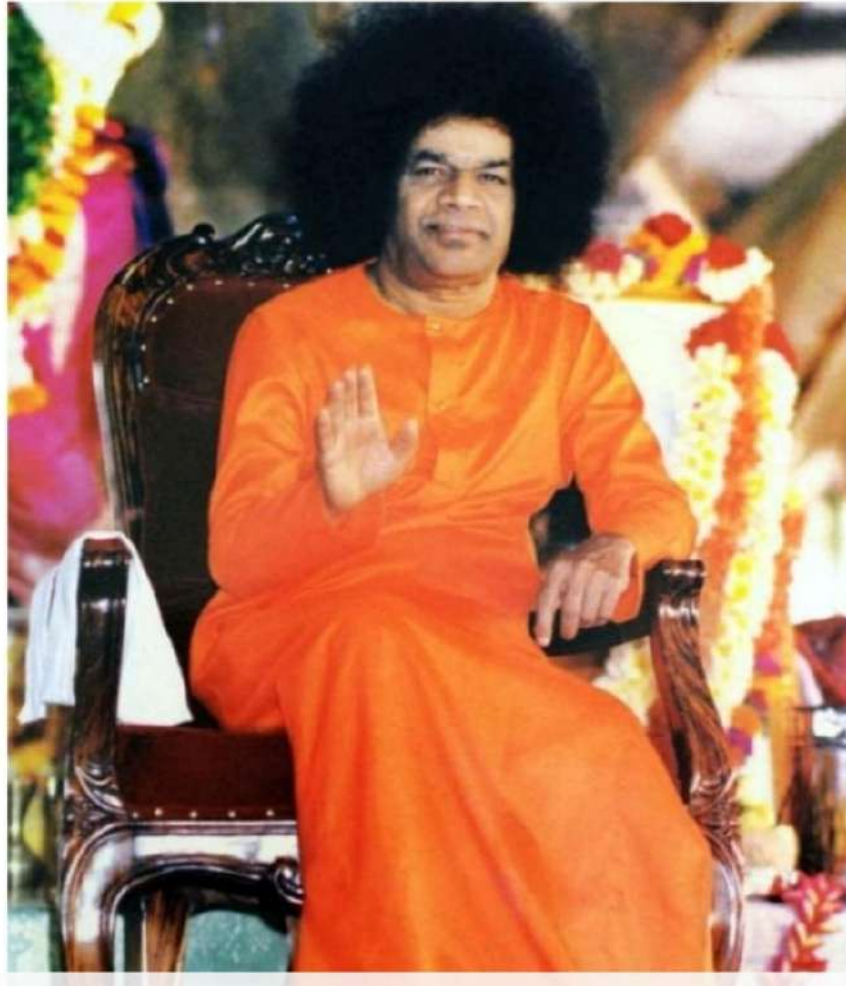
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DEDICATION

**This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba**



**There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent**

.....Bhagavan Sri Sathya Sai Baba

PREFACE

Recently, seven free ebooks were compiled about some famous Stotrams, as follows:

1. Sri Bhaja Govindam Stotram
2. Sri Ganesha Pancharatnam Stotram
3. Sri Guru Paduka Stotram
4. Sri Annapoorna Stotram
5. Sri Dakshinamurthy Stotram
6. Sri Hanumat Pancharatnam Stotram
7. Sri Govindashtakam Stotram

Now,, above 7 free ebooks are combined in this ebook for easy reference.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Wikipedia, YouTube and other websites as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,
December 22, 2023
Email: tmuliya@rediffmail.com

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- 1.Sri Bhaja Govindam Stotram
- 2.Sri Ganesha Pancharatnam Stotram
- 3.Sri Guru Paduka Stotram
- 4.Sri Annapoorna Stotram
- 5.Sri Dakshinamurthy Stotram
- 6.Sri Hanumat Pancharatnam Stotram
- 7.Sri Govindashtakam Stotram

Note that the above entries are hyperlinks.

Pressing on the desired name takes you to that particular ebook, which has its own CONTENTS page with hyperlinks etc.

Dr. M. Thirumaleshwar

**Bhaja Govindam (or, Moha Mudgara) Stotra -
by Adi Shankaracharya**



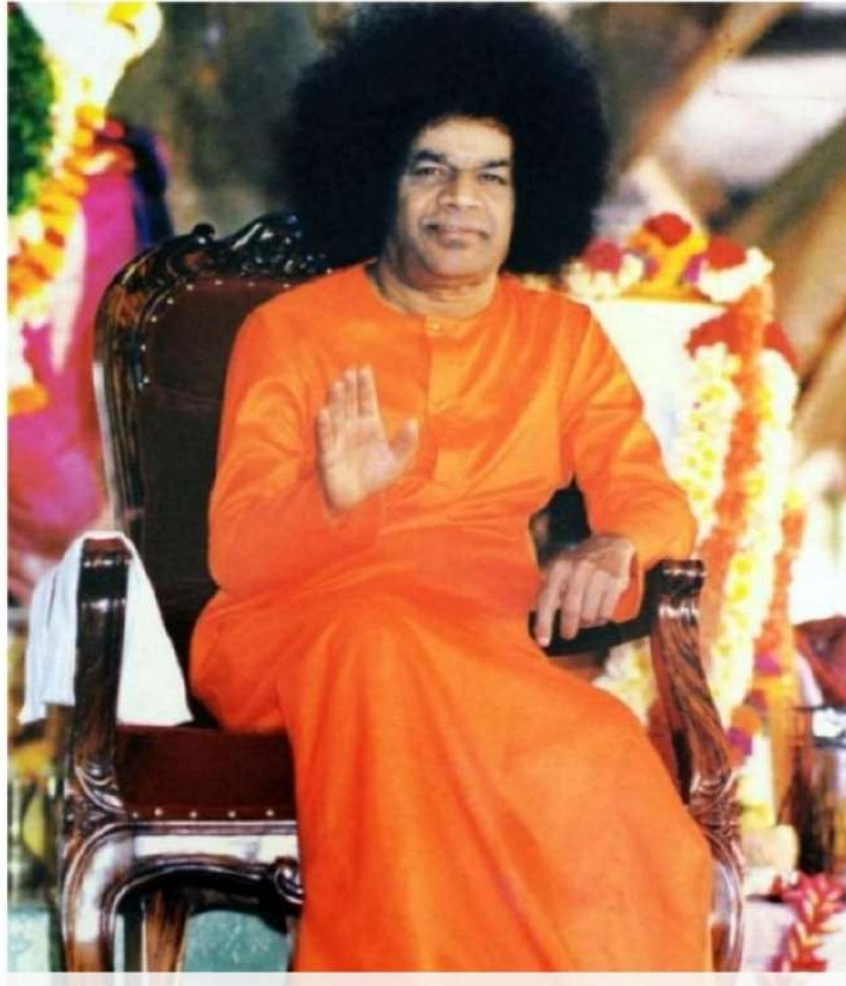
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PREFACE



This free ebook gives briefly the info about Bhaja Govindam Stotra.

We give: introduction, Adi Shankaracharya's works, origin, structure, twin motivations, spirit of Bhaja Govindam, story, significance, meter/chandas, introduction by Swami Chidananda of Sivananda Ashram, shlokas and meanings from Harekrishna website, purport by Bhaktivedanta Swami Prabhupadaetc.

Links to YouTube videos give the chanting of Bhaja Govindam by famous singers such as M.S. Subbulakshmi, Vijay Prakash...etc

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Bhaja Govindam - An Introduction

Adi Shankaracharya's works

Composed by the great saint Sri Adi Shankaracharya, Bhaja Govindam is one of the most lucid yet insightful works of Vedanta. Some of the other magnificent works on Vedanta by Adi Shankaracharya are the Vivekachudamani and Atmabodha. He combined his scientific knowledge of the subject with deep devotion to produce brilliant compositions.

Shankara's works are classified into 3 main categories:

1. Bhashya: Commentaries on the scriptures such as the Upanishads, Bhagavad Gita and the Brahmasutras
2. Stotras: Devotional compositions like the Dakshinamoorthy stotras
3. Prakarana Granthas: Introductory manuals for spiritual studies

The Bhaja Govindam belongs to the class of stotras. However, as the verses contain deep Vedantic thought it is often included as a prakarana, introductory text. Although small, it is a prominent composition of Shankara's that teaches the fundamentals of Vedanta. Its style is simple and its melody makes it appealing to people of all ages. Each one of its 31 verses is a pearl of wisdom that is relevant to our lives.

Another name for this text is Moha Mudgara. The word moha, in Sanskrit, means 'delusion' while mudgara means 'hammer'. Together, Moha Mudgara means the remover or destroyer of delusion. It is called so because it deals a body blow to the excessive value we place on this samsara that is the world.

Origin

It was on one of those days when Shankara and his disciples were travelling that they passed through Benaras, a holy city of India. Along the way, Shankara overheard an old pundit, scholar, memorising Panini's grammar rules. He observed how the pundit memorised the grammar rules but missed the message of what he was studying and this inspired a masterful oration by Shankara that we call the Bhaja Govindam or Moha Mudgara.

Structure

The Bhaja Govindam comprises 31 verses. The opening stanza is taken to be the chorus that is chanted at the end of every other verse. Tradition has it that the 12 verses following the chorus were spoken by the great master himself. These 12 verses form the first part of the Bhaja Govindam and are called the Dvadashamanjarika Stotram, a bouquet of 12 stanza-flowers. Just as a bouquet of fresh flowers can be appreciated even by looking at them from afar, the Bhaja Govindam too can be appreciated merely by listening to the melodious chanting of the verses. Those who come near the flower experience the fragrance emanating from the flower. Similarly, those who understand the meaning of the verses gain useful instructions on life. However, the ones that truly enjoy the flowers are the bees that enter deep into the flower to draw out their nectar. Similarly, those who truly enjoy the Bhaja Govindam are those who absorb its message. Those who analyse and reflect upon the matter in the verses. Those who live the philosophy and use it to rise spiritually.

So inspiring was Shankara's oration that each of his 14 disciples travelling with him added a verse each. These 14 verses form the Chaturdasha Manjarika Stotram. After listening to his students, Shankara blesses the true seekers of all times in the last 4 verses.

Thus together, the chorus, Dvadashamanjarika Stotram, Chaturdasha Manjarika Stotram and Shankara's blessings form the 31 verses of the Bhaja Govindam.

Bhaja Govindam:

- a) Verse 1: Chorus
- b) Verses 2 – 13: Dvadashamanjarika Stotram
- c) Verses 14 – 27: Chaturdasha Manjarika Stotram
- d) Verses 27 – 31: Shankara's Blessing

Twin motivations

The Bhaja Govindam deals with our twin motivations in life; kanchana, acquisition of wealth, and kamini, enjoyment of it. By the first, we accumulate wealth for dukha nivritti, security against sorrow. And by the second motivation, we indulge in sukha prapti, the enjoyment of the accumulated wealth. Shankara, in the Bhaja Govindam, brings the futility of worldly pursuit to our attention and says no matter how much we seek whatever we seek outside, the truth is, it will always be within.

The spirit of the Bhaja Govindam

As we begin our study of the Bhaja Govindam, it is important we understand the spirit of Shankara's message. There may be times during the study when we feel his admonishments of human nature are a bit harsh. But it is imperative that we feel the love that comes through his words. Like a parent to a child. He does not mean to belittle us but is merely trying to shake us out of our slumber. Urging us to get over our obsession with the trivialities and get on to our real business in life, to begin our search for that Divine Self

within. To remind us that we are not human beings going through a spiritual experience but that very Spirit going through a human experience. So together, we must work towards lifting ourselves out of our delusion, our moha to greater heights of awareness.

Ref: Wikipedia

Bhaja Govindam

"**Bhaja Govindam**" (**Sanskrit**: भज गोविन्दं, meaning "Praise/Seek [Govinda](#)"), also known as "**Moha Mudgara**" ("Destroyer of illusion"), is a popular [Hindu](#) devotional poem in Sanskrit composed by [Adi Shankara](#). This [work of Adi Shankara](#) underscores the view that *bhakti* (devotion) is also important along with *jñāna* (knowledge), as emphasised by the [bhakti movement](#).

Story

There is a story related to the composition of this Hymn. It is said that Shri Adi Shankaracharya, accompanied by his disciples, was walking along a street in [Varanasi](#) one day when he came across an old aged scholar reciting the rules of Sanskrit grammar of [Panini](#) repeatedly on the street. Taking pity on him, Adi Shankara went up to the scholar and advised him not to waste his time on grammar at his age but to turn his mind to God in worship and adoration, which would only save him from this vicious cycle of life and death. The hymn "Bhaja Govindam" is said to have been composed on this occasion.^[3]

Significance

This composition is a reminder that [Adi Shankaracharya](#), who is often regarded as reviver of Hinduism *Jnana Marga* (*Jnana Yoga*) or the "Path of Knowledge" to attain [Mukti](#), also was a proponent of *Bhakti Marga* (*Bhakti Yoga*) to attain the same goal,^[4] and as [C. Rajagopalachari](#) put in his commentary, "When intelligence (jnana) matures and lodges securely in the heart, it becomes wisdom (vignana). When that wisdom (vignana) is integrated with life and issues out in action, it becomes devotion (bhakti). Knowledge (jnana) which has become mature is spoken of as devotion (bhakti). If it does not get transformed into devotion (bhakti), such knowledge (jnana) is useless tinsel."^[5]

In this prayer, Adi Shankaracharya emphasises the importance of devotion for God as a means to spiritual development and to liberation from the cycle of birth and death. The prayer leaves one in no doubt that the renunciation of our egotistical differences and surrender to God makes for salvation. Many scholars hold that this composition encapsulates with both brevity and simplicity the substance of all [Vedantic](#) thought found in whatever other works that Adi Shankaracharya wrote:

The refrain "*Bhaja Govindam*" which defines the composition and gives it its name invokes the almighty in the aspect of supreme god [Shree Krishna](#); it is therefore very popular not

only with Sri Adi Shankaracharya's immediate followers, the [Smarthas](#), but also with [Vaishnavas](#) and others.

Meter / [Chandas](#)

The metre is moraic (मात्राछन्दस्). Apart from the first verse, all other verses have 16 [matras](#), which tend to fit the description of the padakulakam variety of matrasamaka [मात्रासमक] in [vrtta-ratnakara](#).

Ref: sanskritdocuments.org

Bhaja Govindam - Introduction

Bhaja Govindam was written by Jagadguru Adi Shankaracharya. A biography of Shankara and his other compositions of Vedic literature can be found in the shankara.itx document. Bhaja govindaM is one of the minor compositions of the spiritual giant, Adi Shankaracharya. It is classified as a prakaraNa grantha, a primer to the major works. Though sung as a bhajan, it contains the essence of Vedanta and implores the man to think, Why am I here in this life ? Why am I amassing wealth, family, but have no peace ? What is the Truth ? What is the purpose of life ? The person thus awakened gets set on a path to the inner road back to the God principle.

The background of Bhaja GovindaM is worth examining. During his stay in Kashi, Adi Shankaracharya noticed a very old man studying the rules of Sanskrit by Panini. Shankara was touched with pity at seeing the plight of the old man spending his years at a mere intellectual accomplishment while he would be better off praying and spending time to control his mind.

Shankara understood that the majority of the world was also engaged in mere intellectual, sense pleasures and not in the divine contemplation. Seeing this, he burst forth with the verses of Bhaja govindaM. In 31 verses, he, like no other, explains our fallacies, our wrong outlook for life, and dispels our ignorance and delusions. Thus bhaja govindaM was originally known as moha mudgAra, the remover of delusions.

Shankara explains, nay chides, us for spending our time in useless trivia like amassing wealth, lusting after (wo)men and requests us to discriminate and cultivate the knowledge to learn the difference

between the real and the unreal. To emphasise that, he concludes that all knowledge other than the Self-Knowledge is useless, Shankara makes the person realize how foolish he/she is in the conduct and behaviour by these verses, and shows the purpose of our worldly existence, which is to seek Govinda and attain Him.

Bhaja govindaM is divided into dvAdashamanjarika stotram and chaturdashamanjarika stotram. At the end of composing the first stanza, it is said that Shankara burst forth with the

next 12 stanzas of Bhaja Govindam. Thus stanzas 2-13 with 1st as refrain are called dvAdashmanjarika stotram. Inspired by the extempore recital by Shankara, each of his 14 disciples composed a verse and the 14 verse compendium is called chaturdashamanjarika stotram. (There is no evidence to prove the exact individual authorship of these 14 verses, we have some traditional hearsay evidence as attribution.) Shankara added the finishing touches by adding five of his own stanzas at the last bringing the total to 31. The combined 31 are also termed as mohamudgaraH by some. The last two verses in this version is not found in all editions.

Bhaja govindaM has been set to musical tones and sung as prayer songs by children. It is divided into dvAdashamanjarika and charpaTapanjarika for this purpose. The former is a set of verses (verses 2-13) while the rest of the verses form charpaTamanjarika. Anyone who listens to the music of Bhaja govindaM is attracted to it. However, the significance of the text goes much deeper and contains a well defined philosophy of attaining salvation.

Shankara's words seem to be quite piercing and seem to lack the softness and tenderness often found in his other texts, thus addressing directly. The reason is that this was an extempore recital to an old man. His words can be compared to a surgeon's knife of a surgeon. The surgeon's knife cruelly removes the tumour with much pain, but removing the tumour ultimately restores good health in the patient. So are Shankara's words, which pierce and point out our ignorance. It is a knife into the heart of worldliness, and by removing this tumour of ignorance, we can attain everlasting bliss with the grace of Govinda.

May the AchAryA guide us from ignorance to truth.

OM tat sat.

Ref: dishq.org

Bhaja Govindam

by Swami Chidananda

This article is from the book [Bhaja Govindam](#).

Introduction:

Bhagavad-pad-acharya, Jagad-guru Adi Shankaracharya, one of the greatest philosophers the world has ever produced, unparalleled in his Realisation, as well as in his exposition of the nature of the ultimate Reality, has commented upon all the three great scriptures that form the source of our religion Sanatana Vaidika Dharma. Vedas are the mother scriptures of those who follow Sanatana Dharma or Hinduism. Therefore, we call it Veda-Mata (Veda, the mother) and our Dharma the Vaidika Dharma. Upanishads are that portion of the Vedas, which expounds the nature of the ultimate Reality, and thus, is one of the most important

parts of these scriptures. The quintessence of the Upanishads is propounded in Srimad Bhagavad Gita in a brief, concise, aphoristic yet complete form by Bhagavan Veda-Vyasa, Bhagavan Badarayana, an *amsha avatar* (a partial incarnation) of Lord Vishnu. They say of him:

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे।
नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः॥

[Prostrations to Vyasa, the whole universe is whose manifestation, who is a form of Lord Vishnu; again and again prostrations to him who is established in Brahman and who is the descendent of the sage Vasishtha.] He is no other than Lord Vishnu Himself, and he has given the quintessence of the vedantic philosophy, the wisdom portion of the Vedas. Just as Patanjali Maharshi gave the Yoga-sutras and Devarshi Narada and Shandilya Rishi gave to us the Bhakti-sutras, even so Bhagavan Badarayana, Maharshi Veda-Vyasa gave us the Vedanta-sutras, which are popularly known as the Brahma-sutra. It is the second great scripture upon which the entire Sanatana Dharma rests.

Srimad Bhagavad Gita, which is the most lucid, concise, as well as comprehensive marvellous teachings, expounds quintessential Truth and Anubhuti, the supernal Experience of all the Brahmasutras as well as the Upanishads — the Vedanta or the end portion of the Vedas. In the Bhagavad Gita we have got the whole of Vedanta, the whole of the upanishadic wisdom. All this has been given to us in a compact form within the range of seven hundred verses in eighteen chapters in an easy question and answer form, giving normal analogies familiar to our own experience in the world.

These three — the Upanishads, the Brahma-sutra and Srimad Bhagavad Gita — are known as Prasthanatrayee (the three authoritative landmarks in spiritual literature). They form the ultimate authority to decide all questions pertaining to religion, metaphysics, philosophy, sacrament, rituals, dharma and the ultimate Reality, the transcendental Reality in Hinduism. They are the three authoritative scriptures that decide in case of all disputes, and their conclusion has to be accepted as final. Great scholars and pundits say, “One’s learning or education is incomplete until one has mastered the Prasthanatrayee.” Jagad-guru Adi Shankaracharya is one of the luminous commentators of the Upanishads, the Brahma Sutra and the Bhagavad Gita. His commentary known as Shaankara-bhashya is forever of the ultimate highest standard. He has set a standard.

The truths of the Bhagavad Gita, and the truths which Shankaracharya expounds in his beautiful lyric Dvadasha Manjanka — popularly known as Bhaja Govindam — are not different from each other. But the style in which it is given and the way in which it is expounded to the layman are different. Bhagavad Gita, Brahma-Sutra and the Upanishads are for a Sanskrit scholar, who has already got some background of philosophy; but for Bhaja Govindam no such background is necessary, because it tells you what you already know. It tells you home truths within the range of your own bitter and sweet experiences of this world of human nature and of the state of things that prevail in human society.

The great compassionate Jagad-guru Adi Shankaracharya might have thought, ‘If these people, who are the children of Bharatavarsha, who are the descendants of those great illumined sages, who are the heirs to this wonderful cultural treasure of knowledge, are to be deprived of it, it would be a great pity. Something should be done to bring the quintessence

of the teachings of all the great Upanishads and the Vedanta, within easy reach of the common man. I shall, for the common man, bring to their very homes, at their very doorstep, the Upanishadic message, the loftiest truths of the Upanishads in an easy, interesting, concise style, but at the same time in a complete, compact and comprehensive way.' And this great gift Bhaja Govindam was the outcome.

Spontaneous Poetry: The origin of all the wisdom teachings was spontaneous, unrehearsed; there was no pre-meditation. Sri Shankaracharya had composed this great scripture, Bhaja Govindam, on the spur of the moment without any intention of composing something, not being aware that such a thing will come out of him.

The sage Valmiki, before whom Sanskrit poetry did not exist, is known as the *adi-kavi*, the first poet. By a chance incident, when he was going to take a bath in the river, he saw a hunter aiming at two lovemaking birds. He was so struck, 'Oh, this man is going to kill this loving pair!' And spontaneously the words came out: "*Ma nishad ... Don't, O hunter! ...*" So out of that heinous incident, out of the urgency to do something to prevent that dire occurrence, poetry came spontaneously from the heart of sage Valmiki. Even so, poetry flowed spontaneously from Shankaracharya when he saw one student very diligently trying to learn by heart some grammar rule: "*Dukrin karane, Dukrin karane, Dukrin karane.*"

In those days, schools, which were called *pathshalas*, were held in the open. Shankaracharya was coming back after a bath in the holy Ganga in Varanasi. He heard this, and turned around. There was a scholar completely absorbed in getting by heart this grammar rule. Something struck Shankaracharya. He thought: "What is the sense if this man will stretch his brain for the whole life to remember the grammar rules? Will this help him? One day death will come and say, Come on!": *Jatasya hi dhruvo mrityuh* [Certain is death for the born. Gita 2.27] One day all of us have to go, we are only passers by here, we are merely travellers; this is not our ultimate abode.

Just as from the Adi-Kavi (the first poet) Valmiki spontaneous poetry had come out suddenly, unexpectedly, due to sudden self-expression, and it became the first poetic work in Sanskrit literature; even so, passing by the streets of Kashi, seeing a student intently trying to get by heart some grammar *sutras*, this wonderful poem Bhaja Govindam came out from the mouth of Shankaracharya spontaneously.

Shankaracharya must have been moving about the streets of Varanasi, going to the *gnat* and taking bath, and going to Sri Vishvanath Mandir, Annapurna Mandir and all that so many times. Varanasi is full of little Sanskrit schools, *pathshalas* and toles. So, he might have noticed futile exercise in grammatical things so many times. But on this particular day, to our good fortune and to the good fortune of the world, somehow his attention was directed to this absurdity. Spontaneously, on the spur of the moment, the Bhaja Govindam Stotram flowed from his mouth. Perhaps he might have thought, 'What this man is going to get after all? Maybe he will become a pundit or a scholar. Maybe he will set up a little school like this and it may become his source of income and profession. He may become *akarmakandi* and a *purohit* and may perform marriage ceremonies, *yajnopavit samskaras*, after death *samskaras* and all such religious rites.

He may teach other students. What will all these bring to him? He will miss the purpose for which God has sent him as a human being.'

And Shankaracharya burst forth: “What is this? The whole life will be wasted in this. Instead of making use of God-given intellect for *vichara*, *viveka* and Self-realisation, here is one who is intent upon mere intellectual acrobatic exercise. This is not good. What will help him at the time of death? Adore the Lord, remember Him, take His name, *Bhaja Govindam*, *Bhaja Govindam*, *Bhaja Govindam*. “

The beauty of this *Bhaja Govindam* is that it can be sung sweetly. One of the greatest singers of our present contemporary age Padmashri M.S. Subalakshmi Mataji, who has sung before the United Nations Organization, and who has also been honoured with the great Magsaysay award, has sung this *Bhaja Govindam* Stotram very beautifully.

The Refrain: The recurring refrain is: “*Bhaja Govindam*, *Bhaja Govindam*, *Bhaja Govindam*. ” Inspired at that moment by this foolish man’s giving away his God-given life, time and intellect to this little thing like getting by heart a grammar rule, Shankaracharya says:

भज गोविन्दं भज गोविन्दं
गोविन्दं भज मूढमते।
संप्राप्ते सन्निहिते मरणे
नहि नहि रक्षति ‘डुकृञ् करणे’ ॥
भज गोविन्दं भज गोविन्दं।

Bhaja Govindam Bhaja Govindam
Govindam Bhaja moodhamate;
Samprapte sannihite marane
Na hi na hi rakshati dukrin karane.
Bhaja Govindam Bhaja Govindam. [Dhruva padam]

[O deluded man! Surrender yourself to the Lord, sing the name of the Lord, take shelter in the Lord! Seek Govinda. When the inevitable death overtakes you, never, never will the grammar rule ‘*dukrin karane*’ take care of you. (Refrain)].

This introductory admonition explains: “When death comes, this knowledge is not going to save you. Therefore, adore the Lord who will liberate you from the cycle of birth and death once and for all, and take you to the realm of His (which is) beyond darkness. [Having gone thither they return not; that is My supreme Abode. — Gita, 15.6]. Try to attain That, O man!

[These three, so difficult to attain, are acquired only by the kindness of the gods: humanity, desire for emancipation, and the guidance of (spiritually) great man. — Viveka-chudamani, 3].

“What a wonderful chance this man is missing just for the sake of earning his livelihood and maintenance! Instead of using discrimination between the Eternal and perishable, he is using his God-given intellect and putting his heart and mind in this mere repetition for remembering by heart a grammar rule! What a great pity!” Shankaracharya is moved; and he says: “Look here! This is all right. But worship the Lord. Direct your mind to God. In that alone is your highest welfare.”

This particular teaching has an appealing naturalness and spontaneity. It has got a universal appeal, because evidently this student whose repetition attracted Shankaracharya’s ears must have been a young man preparing to enter life, not yet having entered into life. And it is at this particular stage of an individual that he should be given the right direction. That is the crucial importance of the *Bhaja Govindam* composition. It was given to a young man at the

entry point of his life. Shankaracharya thought: "This is the right time that one should be made aware of the higher purpose of human life, the deeper significance, the great objective and Goal for which one has been sent here."

If he enters into life with a proper understanding about life: "Why have I come here? What is the objective for which God has sent me here?" — then all will be well. He will take care of his secular side without neglecting his spiritual side. He would have died in ignorance, if that right understanding is not given at this entry point of life when one is young, when one needs to be awakened and made aware that life is more than mere eating-drinking-sleeping, earning, putting aside little bit of money, having a family, and getting caught and entangled in the cobweb of *samsara*, in the net of *maya*'. Being born in ignorance, having lived all his life in ignorance, non-discrimination, *avichara*, *aviveka*, he would have died too in ignorance.

Ref: harekrsna.de

About Bhaja Govindam



- Śrīpāda Śaṅkarācārya -

- Govinda / Lord Kṛṣṇa -

॥ भज गोविन्दम् ॥

॥ bhaja govindam ॥

by śrī ādi śaṅkarācārya

भजगोविन्दं भजगोविन्दं गोविन्दं भज मूढमते ।

bhaja-govindam bhaja-govindam

govindam bhaja mūḍhamate |

Worship Govinda, worship Govinda, worship Govinda, O fool!

Rules of Grammar will not save you at the time of your death.

Other than chanting the Lord's names, there is

no other way to cross life's ocean.

Bhaja Govindam is a very popular 8th century devotional composition in Sanskrit composed by Ādi Śaṅkarācārya. This work of Ādi Śaṅkara underscores the view that devotion to God, Govinda (Kṛṣṇa), is a vastly important part of general spirituality. This work is generally considered a good summary of Advaita Vedanta. The refrain »Bhaja Govindam« which defines the composition and gives it its name invokes the supreme Lord in the aspect of Govinda (the cowherd boy Kṛṣṇa); it is therefore very popular not only with Śaṅkara's immediate followers, the Smārtas, but also with Vaiṣṇava and others.

Bhaja Govindam has an interesting legend. On seeing an aged *brāhmaṇa* trying to peddle his knowledge of grammar (*ḍukṛñ karaṇe*) while on pilgrimage to Kashi, Śaṅkara exhorts him to worship Govinda, a form of Viṣṇu, and follow the *bhaktimārga*. Most striking in this verse is the manner in which the *brāhmaṇa*, for all his knowledge and years, is labelled a fool for not realising this himself!

There is a story attached to the composition of this Hymn. It is said that Śrī Ādi Śaṅkara, accompanied by his disciples, was walking along a street in Vārāṇasī one day when he came across an aged scholar reciting the rules of Sanskrit grammar repeatedly on the street. Taking pity on him, Ādi Śaṅkara went up to the scholar and advised him not to waste his time on grammar at his age but to turn his mind to Govinda (Kṛṣṇa) in worship and adoration, which would only save him from this vicious cycle of life and death. The Hymn »Bhaja Govindam« was composed on this occasion.

Besides the refrain of the song beginning with the words »Bhaja Govindam«, Śaṅkara is said to have sung twelve verses, hence the hymn bears the title »*dvādaśa mañjarikā stotram*« (a hymn composed of twelve-verse-blossoms). Inspired by the exemplary recital by Śaṅkara, each of his 14 disciples composed a verse and the 14 verse compendium is called »*caturdaśa mañjarikā stotram*« (a hymn composed of fourteen verse-blossoms). Śaṅkara then added the finishing touches by further adding five of his own stanzas at the last bring the total to 31.

In 31 verses, Śaṅkarācārya, like no other, explains our fallacies, our wrong outlook for life, and dispels our ignorance and delusions. Thus bhaja govindam was originally known as **Moha Mudgāra - the remover of delusions**. This edition, however, shows 33 verses, though the last 2 are not given in all versions.

Bhaja Govindam

भजगोविन्दं भजगोविन्दं गोविन्दं भज मूढमते ।

संप्राप्ते सन्निहिते काले नहि नहि रक्षति डुकृञ्करणे ॥ १

*bhaja govindam bhaja govindam
govindam bhaja mūḍha-mate |*

*saṁprāpte sannihite kāle
nahi nahi rakṣati ḍukṛñ-karaṇe || 1||*

bhaja — worship; *govindam* — Govinda; *mūḍha-mate* — dull-minded, fool; *saṁprāpte* — when you have reached, arrived; *sannihite* — nearness of, close; *kāle* — end of time, death; *nahi* — surely not, never, by no means; *rakṣati* — protects, saves; *ḍukṛñkaraṇe* — the grammatical formula.

Worship Govinda, worship Govinda, worship Govinda, O fool! The rules of grammar will not save you at the time of your death.

मूढ जहीहि धनागमतृष्णां कुरु सदबुद्धिं मनसि वितृष्णाम् ।
यल्लभसे निजकर्मोपातं वित्तं तेन विनोदय चित्तम् ॥ २ ॥

*mūḍha jahīhi dhanāgama-tṛṣṇāṁ
kuru sad-buddhiṁ manasi vitṛṣṇām |
yallabhase nija karmopāttam
vittam tena vinodaya cittam || 2||*

mūḍha — fool, dull-minded person, one who comes to suffer from one's own ignorance; *jahīhi* — give up, abandon; *dhana* — wealth; *agama* — coming; *tṛṣṇāṁ* — thirst, desire; *kuru* — do, act; *sad-buddhiṁ* — good awareness; *manasi* — in the mind; *vitṛṣṇām* — desirelessness, dispassion; *yallabhase* — whatever you obtain; *nijakarmopāttam* — obtained through one's own work; *vittam* — wealth; *tena* — by that; *vinodaya* — be content with; *cittam* — mind.

O fool! Give up your thirst to amass wealth, devote your mind to dispassion and thoughts of the Real. Be content with what comes to you through actions performed by your own work.

नारीस्तनभर नाभीदेशं दृष्ट्वा मागामोहावेशम् ।
एतन्मांसावसादि विकारं मनसि विचिन्तय वारं वारम् ॥ ३ ॥

*nārī-stanabhara-nābhī-deśam
dṛṣṭvā māgāmohāveśam |
etan māṁsa-vasādi vikāram
manasi vicintaya vāram vāram || 3||*

nārī — woman; *stanabhara* — full breasts; *nābhī-deśam* — region of navel; *dṛṣṭvā* — having seen; *māgā* — don't go; *mohāveśam* — infatuated seizure; *etan* — this; *māṁsāvasādi* — modifications of flesh, fat, etc; *vikāram* — modified appearance; *manasi* — in the mind; *vicintaya* — think well, consider; *vāram* — again; *vāram* — and again.

Do not get drowned in delusion, infatuated with passion and lusty desires, by seeing a woman's raised breasts and navel. These are nothing but a modification of flesh and fat, and the like. Do not fail to remember this again and again in your mind.

नलिनीदलगत जलमतितरलं तद्वज्जीवितमतिशयचपलं ।
विद्धि व्याध्यभिमानग्रस्तं लोकं शोकहतं च समस्तम् ॥ ४ ॥

*nalinī-dala-gata-jalam ati-taralaṁ
tadvaj-jīvitam atīśaya-capalaṁ |
viddhi vyādyabhimāna-grastaṁ
lokaṁ śoka-hataṁ ca samastam || 4||*

nalinī-dala — on a lotus leaf; *gata* — gone to, fallen on; *jala* — water drop; *ati-taralaṁ* — unstable, unsteady, trembling; *tadvaj* — like that, in the same way; *jīvitam* — life; *atīśaya* — extremely; *capalaṁ* — unsteady, fickle, restless; *viddhi* — know for sure; *vyādy* — disease, ailment; *abhimāna* — pride, conceit; *grastaṁ* — having been caught, afflicted by, seized; *lokaṁ* — world; *śokahataṁ* — attacked by grief, unhappiness; *ca* — and; *samastam* — all, entire.

As water drops on a lotus leaf are unsteady and trembling, in the same way life in this world is exceedingly unsteady and restless. Know that the whole world is full of miseries, afflicted by unhappiness and grief.

यावद्वित्तोपार्जनं सक्तः तावन्निजं परिवारो रक्तः ।
पश्चाज्जीवति जर्जरं देहे वार्ता कोऽपि न पृच्छति गेहे ॥ ५ ॥

*yāvad-vittopārjana saktaḥ
tāvan-nija parivāro raktaḥ |
paścājjīvati jarjara dehe
vārtāṁ ko'pi na prcchati gehe || 5||*

yāvad — so long as; *vitta-upārjana* — earning wealth, acquisition of property; *saktaḥ* — able, capable of; *tāvannija* — till then, that much; *parivāro* — own family members; *raktaḥ* — attached; *paścāt* — later, after; *jīvati* — while living, lives without earning; *jarjara* — old, decrepit, decayed, infirm; *dehe* — in the body; *vārtāṁ* — news, information; *ko'pi* — whosoever, even one; *na* — not; *prcchati* — inquires, asks; *gehe* — in the house, at home.

So long as a man is fit and able to support his family by earning wealth, all those family members around him show affection. But no one at home cares for him, even have a word with him, when his body becomes invalid and totters due to old age.

यावत्पवनो निवसति देहे तावत्पृच्छति कुशलं गेहे ।
गतवति वायौ देहापाये भार्या बिभ्यति तस्मिन्काये ॥ ६ ॥

*yāvat-pavano nivasati dehe
tāvat-prcchati kuśalaṁ gehe |
gatavati vāyau dehāpāye
bhāryā bibhyati tasmin kāye || 6||*

yāvat — so long as; *pavano* — air, breath; *nivasati* — lives dwells; *dehe* — in the body; *tāvat* — till then; *prcchati* — asks, inquires; *kuśalaṁ* — welfare, wellness; *gehe* — in the house, at home; *gatavati* — while gone, departing; *vāyau* — air, life-breath; *dehāpāye* — when life departs the body, loss; *bhāryā* — wife; *bibhyati* — is afraid, fears; *tasmin kāye* — that body.

When one is alive, his family members enquire kindly about his welfare. But when the life-air stops and the soul departs from the body, even his wife runs away in fear of the corpse.

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावत्चिन्तासक्तः परे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥

bāla stāvat kṛīḍāsaktaḥ
taruṇa stāvat taruṇīsaktaḥ |
vrddha stāvat cintāsaktaḥ
pare brahmaṇi ko'pi na saktaḥ || 7||

bāla — young boy; *tāva* — till then, till he is young; *kṛīḍā* — play; *saktaḥ* — attached, absorbed; *taruṇaḥ* — young man; *tāva* — till then; *taruṇī* — young woman; *saktaḥ* — attached, engrossed; *vrddhaḥ* — old man; *tāva* — till then; *cintā* — worry; *saktaḥ* — attached, absorbed; *pare* — high, supreme; *brahmaṇi* — brahman, spirit, God; *ko'pi* — whosoever; *na* — not; *saktaḥ* — attached, engrossed.

The childhood is lost in attachment to games. The youth is lost in attachment to woman. Old age passes with worry and anxiety, thinking over many things. But there is hardly anyone who wants to be lost (attached) in *para-braman*, the Supreme Spirit.

काते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः ।
कस्य त्वं कः कुत आयातः तत्त्वं चिन्तय तदिह भ्रातः ॥ ८ ॥

kāte kāntā kaste putraḥ
saṁsāro'yamatīva vicitraḥ |
kasya tvaṁ kaḥ kuta āyātaḥ
tattvaṁ cintaya tad iha bhrātaḥ || 8||

kāte — who, your; *kāntā* — beloved, wife; *kaste* — who, your; *putraḥ* — son; *saṁsāraḥ* — circle of birth and death; *ayam* — this; *atīva* — great, excessively; *vicitraḥ* — strange, mysterious, wonderful; *kasya* — whose; *tvaṁ* — you; *kaḥ* — who; *kuta* — from where; *āyātaḥ* — arrived, have come from; *tattvaṁ* — truth, essence; *cintaya* — think well, consider; *tad iha* — that; here; *bhrātaḥ* — brother.

Who is your wife? Who is your son? Supremely wonderful is *saṁsāra*, the circle of birth and death. Of whom are you? From where have you come? Brother, ponder over these concepts.

सत्सङ्गत्वे निस्सङ्गत्वं निस्सङ्गत्वे निर्मोहत्वम् ।
निर्मोहत्वे निश्चलतत्त्वं निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९ ॥

satsaṅgatve nissāṅgatvaṁ
nissāṅgatve nirmohatvam |
nirmohatve niścalatattvaṁ
niścalatattve jīvanmuktiḥ || 9||

satsaṅgatve — in good company, good association; *nissaṅgatvaṁ* — renounced, detachment; *nirmohatvam* — non-infatuated, non-delusion, clear-minded; *niścalatattvaṁ* — tranquillity, immutable reality, truth; *jīvanmuktiḥ* — liberated soul, emancipation while still alive.

Being in the company of good people (saints) gives rise to non-attachment; from non-attachment comes freedom from delusion, which leads to awareness of reality; understanding of reality gives rise to emancipation leading to the liberation of the soul (*jīvan-mukti*), while still alive.

वयसिगते कः कामविकारः शुष्के नीरे कः कासारः ।
क्षीणेवित्ते कः परिवारः ज्ञाते तत्त्वे कः संसारः ॥ १० ॥

vayasi gate kaḥ kāma-vikāraḥ
śuṣke nīre kaḥ kāsāraḥ |
kṣīṇe vitte kaḥ parivāraḥ
jñāte tattve kaḥ saṁsāraḥ || 10||

vayasi — youth, young age; *gate* — when gone; *kaḥ* — who, where, what use; *kāma-vikāraḥ* — passion, sexual attraction; *śuṣke* — dried up of; *nīre* — water; *kaḥ* — what use is the; *kāsāraḥ* — lake; *kṣīṇe* — reduced, spent-up, gone; *vitte* — wealth, money; *kaḥ* — what use for; *parivāraḥ* — family, dependants; *jñāte* — knowledge, in the realised state; *tattve* — truth, essence; *kaḥ* — what is the use; *saṁsāraḥ* — circle of birth and death, of worldly existence.

What good is lust when youth has fled? What use is a lake which has no water? Where are the relatives when wealth is gone? What is *saṁsāra* (transmigratory process), when Truth is known?

मा कुरु धन जन यौवन गर्व हरति निमेषात्कालः सर्वम् ।
मायामयमिदमखिलं हित्वा ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥

mā kuru dhana jana yauvana garvaṁ
harati nimeṣāt-kālaḥ sarvaṁ |
māyāmayamidam-akhilam hitvā
brahma-padam tvaṁ praviśa viditvā || 11||

mā — don't, do not; *kuru* — do act; *dhana* — wealth, money; *jana* — people; *yauvana* — youth; *garvaṁ* — arrogance, pride; *harati* — steals, takes away; *nimeṣāt* — in the twinkling of the eye, instant; *kālaḥ* — Master Time; *sarvaṁ* — all; *māyā* — illusion, delusion; *māyām* — full of, completely filled; *idam* — this; *akhilam* — whole, entire; *hitvā* — abandoned, having given up; *brahma-padam* — realm of brahman, spiritual truth; *tvaṁ* — you; *praviśa* — enter; *viditvā* — having known, realised.

Do not take pride in wealth, friends and youth. Each one of these is destroyed within an instant by Time. Free yourself from the illusion of the world of *māyā* and attain the realm of *brahman*, timeless truth.

दिनयामिन्यौ सायं प्रातः शिशिरवसन्तौ पुनरायातः ।
कालः क्रीडति गच्छत्यायुः तदपि न मुञ्चत्याशावायुः ॥ १२ ॥

dina yāminyau sāyaṁ prātaḥ
śīśira-vasantau punarāyātaḥ |
kālaḥ kṛṣṇati gacchatyāyuh
tadapi na muñcatyāśā-vāyuh || 12||

dinayāminyau — day and night; *sāyaṁ* — evening; *prātaḥ* — morning; *śīśira* — frosty season, winter; *vasantau* — spring season; *punaḥ* — again; *āyātaḥ* — have arrived, come; *kālaḥ* — eternal time; *kṛṣṇati* — plays; *gacchati* — goes away; *āyuh* — life, age; *tadapi* — even so; *na* — not; *muñcati* — releases, frees; *āśā* — desire; *vāyuh* — air (the wind of desire does not let off its hold).

Day and night, evening and morning, winter and summer come and go again and again. Eternal time plays and life ebbs away, yet one does not let go of the storm of desire.

द्वादशमञ्जरिकाभिरशेषः कथितो वैयाकरणस्यैषः ।
उपदेशोऽभूद्विद्यानिपुणैः श्रीमच्छङ्करभगवच्छरणैः ॥ १२अ ॥

dvādaśa-mañjarikābhira śeṣaḥ
kathito vaiyākaraṇasyaiṣaḥ |
upadeśo'bhūd-vidyānīpunaiḥ
śrīmacchaṅkara-bhagavaccharaṇaiḥ || 12a||

dvādaśamañjarikābhiḥ — by the bouquet consisting of 12 flowers (the 12 ślokas above); *aśeṣaḥ* — without remainder, totally; *kathita* — was told; *vaiyākaraṇasyaiṣaḥ* — to the grammarian; *upadeśa* — advice; *bhūd* — was; *vidyānīpunaiḥ* — by the great scholar; *śrīmacchaṅkara* — by Śaṅkarācārya; *bhagavaccharaṇaiḥ* — known as Śaṅkara-bhagavat.

The bouquet of twelve verses was imparted to a grammarian by the all-knowing Śaṅkara, adored as bhagavat-pāda.

काते कान्ता धन गतचिन्ता वातुल किं तव नास्ति नियन्ता ।
त्रिजगति सज्जन सङ्गतिरेका भवति भवार्णवतरणे नौका ॥ १३ ॥

kāte kāntā dhana gata-cintā
vātula kiṁ tava nāsti niyantā |
trijagati sajjana saṅgatiṛekā
bhavati bhavārṇava taraṇe naukā || 13||

kāte — who, your; *kāntā* — beloved, wife; *dhana* — wealth, money; *gata-cintā* — thinking of, concern; *vātula* — crazy, mad, insane; *kiṁ* — what; *tava* — your; *nāsti* — not there; *niyantā* — controller, ordainer; *trijagati* — in the three worlds; *sajjana* — good people; *saṅgatiṛekā* — good company, saintly association; *bhavati* — becomes; *bhavārṇava* — ocean of birth and death; *taraṇe* — in crossing; *naukā* — boat, ship.

O, mad man! Why this engrossment in thoughts of wealth and beloved? Is there no one to guide you? In these three worlds, only the association with saintly people

(satsaṅga) can serve as the boat that can steer cross the ocean of repeated birth and death. (Stanza attributed to Padmapāda.)

जटिलो मुण्डी लुञ्छितकेशः काषायाम्बरबहुकृतवेषः ।
पश्यन्नपि च न पश्यति मूढः उदरनिमित्तं बहुकृतवेषः ॥ १४ ॥

jaṭilo muṇḍī luñchita keśaḥ
kāṣāyāmbara bahukṛta veśaḥ |
paśyannapi ca na paśyati mūḍhaḥ
udara nimittaṁ bahukṛtaveśaḥ || 14||

jaṭilaḥ — one with knotted hair; *muṇḍī* — shaven head; *luñchita-keśaḥ* — hair plucked out here and there; *kāṣāya* — saffron cloth; *ambara* — cloth, robe; *bahukṛta* — much done, often donned; *veśaḥ* — artificial exterior, roles; *paśyannapi* — even after seeing; *cana* — and, not; *paśyati* — sees; *mūḍhaḥ* — the fool; *udaranimittaṁ* — for the sake of the belly, living; *bahukṛtaveśaḥ* — various make-ups, roles, donned exterior appearances.

There are many (ascetics) with matted hair, many with clean shaven heads, many whose hair have been plucked out; some are clothed in orange, yet others parading in various colors - Indeed, these different disguises or apparels are only for their belly's sake. Seeing the truth revealed before them, still the foolish ones can not see through these many disguises. (Stanza attributed to Totakācārya.)

अङ्गं गलितं पलितं मुण्डं दशनविहीनं जतं तुण्डम् ।
वृद्धो याति गृहीत्वा दण्डं तदपि न मुञ्चत्याशापिण्डम् ॥ १५ ॥

aṅgaṁ galitaṁ palitaṁ muṇḍaṁ
daśana-vihīnaṁ jataṁ tuṇḍam |
vṛddho yāti grhītvā daṇḍam
tadapi na muñcatyāśāpiṇḍam || 15||

aṅgaṁ — bodily limbs; *galitaṁ* — weakened, decayed; *palitaṁ* — ripened, grey; *muṇḍaṁ* — head; *daśana-vihīnaṁ* — bereft of teeth; *jataṁ* — having become; *tuṇḍam* — jaws, mouth; *vṛddhaḥ* — the old man; *yāti* — goes; *grhītvā* — holding taking hold; *daṇḍam* — walking-stick; *tadapi* — even so; *na* — not; *muñcati* — lets go, gives up; *āśāpiṇḍam* — hopes and desires, oblation.

Strength has left the old man's body; his head has become bald, his gums toothless and leaning on crutches. Even then he can not let go of his attachment, clinging firmly to fruitless hopes and desires. (Stanza attributed to Hastamalaka.)

अग्रे वह्निः पृष्ठेभानुः रात्रौ चुबुकसमर्पितजानुः ।
करतलभिक्षस्तरुतलवासः तदपि न मुञ्चत्याशापाशः ॥ १६ ॥

agre vahniḥ pṛṣṭhe bhānuḥ
rātrau cubuka samarpita jānuḥ |
karatala bhikṣas-tarutala vāsaḥ
tadapi na muñcatyāśāpāśaḥ || 16||

agre — in front of, beforehand; *vahniḥ* — fire (for worship); *prṣṭhe-bhānuḥ* — the sun at the back; *rātrau* — in the night, at night; *cubuka-samarpita-jānuḥ* — face dedicated to (huddled up between) the knees; *karatala-bhikṣas* — alms in the palms; *tarutala-vāsaḥ* — whose dwelling, living, is under the trees; *tadapi* — then even so; *na* — not; *muñcati* — releases, lets go; *āśā* — desire; *pāśaḥ* — rope, ties, noose; *āśā-pāśaḥ* — the noose that is hope, desire.

The ascetic warms his body with fire in front and the sun at the back. At night he dwells under a tree with face huddled between the knees to keep out of the cold. In his hands he holds the beggar's alms and yet he does not let go of the noose of attachment to desire and passion. (Stanza attributed to Subhodha.)

कुरुते गङ्गासागरगमनं व्रतपरिपालनमथवा दानम् ।
ज्ञानविहिनः सर्वमतेन मुक्तिं न भजति जन्मशतेन ॥ १७ ॥

kurute gaṅgā-sāgara gamanaṁ
vrata paripālanam-athavā dānam |
jñāna vihinaḥ sarvamatena
muktiṁ na bhajati janma śatena || 17||

kurute — takes resort to, does perform; *gaṅgā-sāgara* — confluence of the Gaṅgā and Ocean; *gamaṇaṁ* — going, traveling, pilgrimage; *vrata* — austerities; *paripālanam* — observance of vows; *athavā* — or, else; *dānam* — charity, give away for religious merit; *jñāna-vihinaḥ* — bereft of true knowledge of the Self; *sarvamatena* — unanimously, according to all schools of thought; *muktiṁ* — salvation, freedom; *na* — not; *bhajati* — attains, achieve; *janma* — birth(s); *śatena* — hundred.

One may travel (on a pilgrimage) to the confluence where the Gaṅgā river meets the ocean (*gaṅgā-sāgara*), undertake vows and give away in charity, however without true knowledge (*jñāna*) one will not achieve liberation (*mukti*) even in a hundred lifetimes, according to all [schools of] thought. (Stanza attributed to Vārtikakāra.)

सुर मन्दिर तरु मूल निवासः शय्या भूतलमजिनं वासः ।
सर्व परिग्रह भोग त्यागः कस्य सुखं न करोति विरागः ॥ १८ ॥

sura mandira taru mūla nivāsaḥ
śayyā bhūtaḥ-ajinaṁ vāsaḥ |
sarva parigraha bhoga tyāgaḥ
kasya sukhaṁ na karoti virāgaḥ || 18||

sura — godly person, devotee; *mandira* — temple; *taru* — tree; *mūla* — at the root; *nivāsaḥ* — living, dwelling; *śayyā* — bed; *bhūtaḥ* — on the surface of the earth; *ajinaṁ* — deer skin, garb of ascetic in ancient times; *vāsaḥ* — living, dwelling; *sarva* — all; *parigraha* — possessions; *bhoga* — enjoyment, worldly pleasures; *tyāgaḥ* — renunciation; *kasya* — whose, of whom; *sukhaṁ* — happiness, delight; *na* — not; *karoti* — does, bestows; *virāgaḥ* — non-attachment, indifference to worldly things.

One who lives in temples or dwells at the foot of trees, whose bed is the surface of the earth, whose garment is a deer-skin, who has thus renounced all enjoyment of worldly

possessions - to whom will such dispassion (*vairāgya*) not bring happiness? (Stanza attributed to Nityānanda.)

योगरतो वा भोगरतो वा सङ्गरतो वा सङ्गविहीनः ।
यस्य ब्रह्मणि रमते चित्तं नन्दति नन्दति नन्दत्येव ॥ १९ ॥

*yogarato vā bhogarato vā
saṅgarato vā saṅgavihīnaḥ |
yasya brahmaṇi ramate cittam
nandati nandati nandatyeva || 19||*

yogarato — taking delight in yoga; *vā* — or; *bhogarato* — taking delight in bhoga, worldly pleasures, enjoyments; *vā* — or; *saṅgarato* — taking delight in good company; *vā* — or; *saṅgavihīnaḥ* — bereft of company, solitude; *yasya* — whose, of whom; *brahmaṇi* — in Brahman (spiritual truth); *ramate* — delights, enjoys; *cittam* — mind, consciousness; *nandati* — rejoices, delights; *nandatyeva* — only he indeed, he alone.

One may take delight in yoga (union with god) or bhoga (worldly enjoyment); may be delighted by company or solitude; but he whose mind delights in brahman (the spiritual truth), only he enjoys real bliss and is satisfied, no one else. (Stanza attributed to ānandagiriḥ)

भगवद् गीता किञ्चिदधीता गङ्गा जललव कणिकापीता ।
सकृदपि येन मुरारि समर्चा क्रियते तस्य यमेन न चर्चा ॥ २० ॥

*bhagavad-gītā kiñcidadhītā
gaṅgā jalalava kaṇikā pītā |
sakṛdapi yena murāri samarcā
kriyate tasya yamena na carcā || 20||*

bhagavad-gītā — the song of god; *kiñcid* — a little; *adhītā* — studied, read; *gaṅgā* — holy river Gaṅgā; *jalala* — water drop; *lava* — little bit; *kaṇikā-pītā* — a little droplet, drunk; *sakṛd-api* — once even, also indeed; *yena* — by whom; *murāri* — the enemy of 'Murā' (Lord Kṛṣṇa); *samarcā* — well worshipped; *kriyate* — is done, performed; *tasya* — his, of him; *yamena* — by Yama, the lord of Death; *na* — not; *carcā* — discussion, inquiry.

Let a man read but a little from *Bhagavad-gītā*, drink just a drop of Gaṅgā-water, worship but once *murāri*, the enemy of 'Murā' (Lord Kṛṣṇa); he then will have no confrontation with Yama, the Lord of death. (Stanza attributed to Dṛḍhabhakta.)

पुनरपि जननं पुनरपि मरणं पुनरपि जननी जठरे शयनम् ।
इह संसारे बहुदुस्तारे कृपयाऽपारे पाहि मुरारे ॥ २१ ॥

*punarapi jananam punarapi maraṇam
punarapi janani jaṭhare śayanam |
iha saṁsāre bahu dustāre
kṛpayā'pāre pāhi murāre || 21||*

punarapi — again and again; *jananaṁ* — birth; *punarapi* — again and again; *maranaṁ* — death; *punarapi* — again and again; *jananī* — mother; *jaṭhare* — in the belly, womb of mother; *śayanam* — sleeping, resting; *iha* — in this world here; *saṁsāre* — transmigration, repeated cycle of birth and death; *bahu-dustāre* — with great difficulty to cross; *kṛpayā'pāre* — grace, out of boundless compassion; *pāhi* — protect; *murāre* — Murāri, - Murā's enemy Kṛṣṇa.

Birth again, death again, again resting in the mother's womb! It is indeed hard to cross this boundless ocean of *saṁsāra* (cycle of repeated birth and death). O Murāri! by your causeless mercy please protect me (from this transmigratory process). (*Stanza attributed to Nityanātha.*)

रथ्या चर्पट विरचित कन्थः पुण्यापुण्य विवर्जित पन्थः ।
योगी योगनियोजित चित्तो रमते बालोन्मत्तवदेव ॥ २२ ॥

rathyā carpaṭa viracita kanthaḥ
puṇyāpuṇya vivarjita panthaḥ |
yogī yoga niyojita citto
ramate bālonmattavadeva || 22||

rathyā — on the road; *carpaṭa* — torn cloth, tattered rags; *viracita* — made with; *kanthaḥ* — patched garments; *puṇyāpuṇya* — virtues and sins; *vivarjita* — avoided, having abandoned; *panthaḥ* — pathway; *yogī* — one seeking union with god; *yoga-niyojita* — controlled by yoga; *citto* — mind, consciousness, heart; *ramate* — delights, rejoices; *bālonmattavad* — like a crazed wild child; *eva* — indeed, thus.

The one whose patched garment is made from tattered rags cast on the road, whose path is free from sins having abandoned virtue and vices, whose mind is fixed on yoga (in union with god), that yogi indeed rejoices (in divine bliss) like a crazed wild child overwhelmed by happiness. (*Stanza attributed to Nityanātha.*)

कस्त्वं कोऽहं कुत आयातः का मे जननी को मे तातः ।
इति परिभावय सर्वमसारं विश्वं त्यक्त्वा स्वप्न विचारम् ॥ २३ ॥

kastvaṁ ko'haṁ kuta āyātaḥ
kā me jananī ko me tātaḥ |
iti paribhāvaya sarvam asāraṁ
viśvaṁ tyaktvā svapna vicāram || 23||

kaḥ — who (are); *tvaṁ* — you; *ko'haṁ* — who am I; *kuta* — whence, from where; *āyātaḥ* — arrived, has come; *kā* — who; *me* — my; *jananī* — mother; *ko* — who; *me* — my; *tātaḥ* — father; *iti* — this; *paribhāvaya* — think well, consider; *sarvam* — all, entire; *asāraṁ* — worthless, without essence; *viśvaṁ* — world; *tyaktvā* — having abandoned; *svapna* — (reflection of) dream; *vicāram* — consideration, thinking.

Having abandoned this world, knowing it to be without essence, comparable to the reflection of a dream, consider well and reflect: Who am I? Who are you? Where have I come from? Who is my mother, and who is my father? (*Stanza attributed to Surendra.*)

त्वयि मयि चान्यत्रैको विष्णुः व्यर्थं कुप्यसि मय्यसहिष्णुः ।
भव समचित्तः सर्वत्र त्वं वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥ २४ ॥

*tvayi mayi cānya traiko viṣṇuḥ
vyartham kupyasi mayyasahiṣṇuḥ |
bhava samacittaḥ sarvatra tvaṁ
vāñchasyacirād-yadi viṣṇutvam || 24||*

tvayi — in yourself; *mayi* — in myself; *ca* — and; *anyatra* — elsewhere; *ekaḥ* — one only; *viṣṇuḥ* — lord Viṣṇu *vyartham* — in vain ; uselessly; *kupyasi* — you get angry; *mayyasahiṣṇuḥ* — impatient with me; *bhava* — be, become; *samacittaḥ* — equal-minded, equanimous; *sarvatra* — in every case, in all circumstances; *tvaṁ* — you; *vāñchasi* — you wish, desire; *acirād* — without delay, quickly; *yadi* — if; *viṣṇutvam* — (supreme) state of Viṣṇu realisation.

In me, in you and in everything else, none but the same (All-Pervading) Lord Viṣṇu dwells. Your anger and impatience is meaningless. If you wish to attain the Supreme Viṣṇu soon, be equal-minded in all circumstances, have *samabhāva*, equanimity, always. (Stanza attributed to Medhātithira.)

शत्रौ मित्रे पुत्रे बन्धौ मा कुरु यत्नं विग्रहसन्धौ ।
सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज भेदाज्ञानम् ॥ २५ ॥

*śatrau mitre putre bandhau
mā kuru yatnaṁ vighraha sandhau |
sarvasminnapi paśyātmānaṁ
sarvatrot-srja bhedājñānam || 25||*

śatrau — to the enemy; *mitre* — to the friend; *putre* — to the son; *bandhau* — to the relatives; *mā* — don't, do not; *kuru* — do, make; *yatnaṁ* — effort; *vighraha-sandhau* — seperation and joining; *sarvasminnapi* — in all beings, in every thing; *paśyātmānaṁ* — see your own self; *sarvatrot-srja* — everywhere give up, cease in every case; *bhedājñānam* — duality, the sense-of-difference born out of ignorance.

Do not waste your efforts to win the love of or to fight against friend and foe, children and relatives. See the true self in everyone and give up all feelings of duality completely. (Stanza attributed to Medhātithira.)

कामं क्रोधं लोभं मोहं त्यक्त्वाऽत्मानं भावय कोऽहम् ।
आत्मज्ञान विहीना मूढाः ते पच्यन्ते नरकनिगूढाः ॥ २६ ॥

*kāmaṁ krodhaṁ lobhaṁ moham
tyaktvā'tmānaṁ bhāvaya ko'ham |
ātma-jñāna vihinā mūḍhāḥ
te pacyante naraka nigūḍhāḥ || 26||*

kāmaṁ — desire; *krodhaṁ* — anger; *lobhaṁ* — greed; *moham* — delusion; *tyaktvā'tmānaṁ* — having abandoned one's self; *bhāvaya* — consider, try to know; *ko'ham* — who am I; *ātma-jñāna* — knowledge of the true self; *vihinā* — bereft devoid; *mūḍhāḥ* — fools, deluded

rascals; *te* — they; *pacyante* — are tormented; *naraka* — in the hell; *nigūḍhāḥ* — very much covered.

Give up lust, anger, greed and infatuation, try to know the true self and consider: who am I? Those fools covered by ignorance, who lack self-knowledge (*ātma-jñāna*) are tormented in hells. (Stanza attributed to *Bhārativarmśa*.)

गेयं गीता नाम सहस्रं ध्येयं श्रीपति रूपमजस्रम् ।
नेयं सज्जन सङ्गे चित्तं देयं दीनजनाय च वित्तम् ॥ २७ ॥

geyaṁ gītā-nāma-sahasraṁ
dhyeyaṁ śrīpati rūpam-ajasraṁ |
neyaṁ sajjana saṅge cittam
deyaṁ dīna-janāya ca vittaṁ || 27||

geyaṁ — is to be sung; *gītā* — song, bhagavat-gītā; *nāma* — name of the lord; *sahasraṁ* — 1000 times; *dhyeyaṁ* — is to be meditated; *śrīpati* — the consort of śrī (Viṣṇu); *rūpam* — form, image; *ajasraṁ* — the unborn one; *neyaṁ* — is to be lead, taken; *sajjana* — good people; *saṅge* — in the company; *cittam* — mind, hearth; *deyaṁ* — is to be given; *dīna-janāya* — to the poor people; *ca* — and; *vittaṁ* — money, wealth;

Regularly recite from the Gītā, meditate on Viṣṇu (*śrīpati*) in your heart, and chant his thousand glories names (*viṣṇu-sahasranāma*). Take delight to be with the noble and the holy. Distribute your wealth in charity to the poor and the needy. (Stanza attributed to *Sumatir*.)

सुखतः क्रियते रामाभोगः पश्चाद्धन्त शरीरे रोगः ।
यद्यपि लोके मरणं शरणं तदपि न मुञ्चति पापाचरणम् ॥ २८ ॥

sukhataḥ kriyate rāmābhogaḥ
paścāddhanta śarīre rogaḥ |
yadyapi loke maraṇaṁ śaraṇaṁ
tadapi na muñcati pāpā-caraṇam || 28||

sukhataḥ — for happiness; *kriyate* — is done; *rāmābhogaḥ* — carnal pleasures, sexual enjoyment with women; *paścāddhanta* — thereafter, alas later on in the end; *śarīre* — in the body; *rogaḥ* — disease; *yadyapi* — even though; *loke* — in the world; *marāṇaṁ* — death, the ultimate end; *śaraṇaṁ* — resort, surrender; *tadapi* — even then; *na* — not; *muñcati* — releases, gives up; *pāpā-caraṇam* — sin-practising.

Very readily one indulges in carnal pleasures but later on, alas, come diseases of the body. Even though in the world the ultimate end is death (*marāṇaṁ*), even then one does not relinquish his sinful behaviours.

अर्थमनर्थं भावय नित्यं नास्तिततः सुखलेशः सत्यम् ।
पुत्रादपि धन भाजां भीतिः सर्वत्रैषा विहिता रीतिः ॥ २९ ॥

artham-anarthaṁ bhāvaya nityaṁ
nāsti tataḥ sukha leśaḥ satyam |

*putrādapi dhana bhājāṁ bhītiḥ
sarvatraiṣā vihitā rītiḥ || 29||*

artham — wealth, money; *anartham* — unwanted, misfortune, calamity; *bhāvaya* — deem, consider, reflect; *nityam* — always, perpetually; *nāsti* — is not; *tataḥ* — from that, thither; *sukha-leśaḥ* — (even a little) trace of happiness; *satyam* — truth; *putrādapi* — even from the son; *dhanabhājāṁ* — those who enjoy wealth, the rich; *bhītiḥ* — fear; *sarvatraiṣā* — everywhere, in all cases this; *vihitā* — established, understood; *rītiḥ* — procedure, practice, custom.

Remember always that wealth is the source of misfortune. The truth is that one cannot extract even a bit of happiness from it. For the rich, there is fear even from one's own son. This is the established way with wealth everywhere.

प्राणायामं प्रत्याहारं नित्यानित्यं विवेकविचारम् ।
जाप्यसमेतं समाधिविधानं कुर्ववधानं महदवधानम् ॥ ३० ॥

*prāṇāyāmaṁ pratyāhāraṁ
nityānitya vivekavicāram |
jāpyasameta samādhi-vidhānaṁ
kurvavadhānaṁ mahad-avadhānam || 30||*

prāṇāyāmaṁ — breath-control; *pratyāhāraṁ* — sense withdrawal (from their respective sense objects); *nityam* — permanent, eternal; *ānitya* — impermanent, transient; *viveka* — awareness after reasoning, discrimination; *vicāram* — deliberation, consideration; *jāpyasameta* — with chanting of the names of the lord, prayers; *samādhi-vidhānaṁ* — accomplished state of trance; *kurvavadhānaṁ* — pay attention; *mahad-avadhānam* — great care and attention.

Practice control of breath (*prāṇā-yāma*) and withdrawal of the senses from their respective sense objects (*pratyāhāra*); deliberate on the distinction between the permanent and the transitory; perform meditation along with chanting the holy names of god; perform these with great attention and extreme care!

गुरुचरणाम्बुज निर्भर भक्तः संसारादचिराद्भव मुक्तः ।
सेन्द्रियमानसं नियमादेवं द्रक्ष्यसि निज हृदयस्थं देवम् ॥ ३१ ॥

*guru-caraṇāmbuja nirbhara bhaktaḥ
saṁsārādacirādbhava muktaḥ |
sendriya mānasa niyamādevaṁ
drakṣyasi nija hṛdayasthaṁ devam || 31||*

guru-caraṇāmbuja — the lotus feet of the teacher, guru; *nirbhara* — deeply, ardent, sincere; *bhaktaḥ* — devotee, devoted; *saṁsārād* — repeated circle of birth and death; *acirādbhava* — in no time without delay; *muktaḥ* — free, released; *sa-indriya* — senses, sense organs; *mānasa* — of the mind; *niyamādevaṁ* — control, in this way with discipline; *drakṣyasi* — you will see; *nija* — one's own; *hṛdaya-sthaṁ* — heart-stationed; *devam* — god, the supersoul in the heart.

Oh devotee sincerely dedicated to the lotus feet of the Guru! May thou be soon free from Saṁsārā, the circle of birth and death. Through disciplined senses and controlled mind, thou shalt come to see (experience) the in-dwelling Lord of your heart!

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मूढः कश्चन वैयाकरणो दुकृञ्करणाध्ययन धुरिणः ।
श्रीमच्छङ्कर भगवच्छिष्यै बोधित आसिच्छोधितकरणः ॥ ३२ ॥

*mūḍhaḥ kaścana vaiyākaraṇo
ḍukṛñkaraṇādhyaṇa dhuriṇaḥ |
śrīmacchaṅkara bhagavacchiṣyai
bodhita āsicchodhitakaraṇaḥ || 32||*

mūḍhaḥ — fool, rascal; *kaścana* — whatever, anyone; *vaiyākaraṇo* — grammar, grammarian; *ḍukṛñkaraṇa* — grammatical formula; *ādhyaṇa* — study; *dhuriṇaḥ* — harnessed, yoked, attached; *śrīmacchaṅkara* — the honourable (splendid) śrī-śaṅkara; *bhagavat* — god, divine, glorious, illustrious; *śiṣyaiḥ* — disciples, students; *bodhita* — having been taught, awakened; *āsic* — was; *chodhitakaraṇaḥ* — one who has been cleansed, purified.

Thus a foolish grammarian lost in grammatical rules, was cleansed of his narrow vision and shown the light by the students of the illustrious Śrīmad Śaṅkarācārya.

भजगोविन्दं भजगोविन्दं गोविन्दं भजमूढमते ।
नामस्मरणादन्यमुपायं नहि पश्यामो भवतरणे ॥ ३३ ॥

*bhaja-govindaṁ bhaja-govindaṁ
govindaṁ bhaja-mūḍhamate |
nāma-smaraṇādanyamupāyaṁ
nahi paśyāmo bhavataṛaṇe || 33||*

bhaja-govindaṁ — worship Govinda; *bhaja-govindaṁ* — worship Govinda; *govindaṁ* — Lord Govinda, Kṛṣṇa; *bhaja* — worship, chant, revere; *mūḍhamate* — fool, dull-minded; *nāma* — the lord's holy name; *smaraṇā* — through remembrance; *anyamupāyaṁ* — other methods, means; *nahi* — indeed not; *paśyāmo* — we see; *bhavataṛaṇe* — for the purpose of crossing the ocean of existence.

Worship Govinda, worship Govinda, worship Govinda, O fool! Other than chanting the Lord's names, there is no other way to cross the ocean of existence.

इति भजगोविन्दं संपूर्णम्
iti bhajagovindaṁ saṁpūrṇam
- Thus ends the Stotra Bhaja Govindam -

Note

नलिनीदलगत जलमतितरलं तद्वज्जीवितमतिशयचपलम् ।
nalinīdalagata jalamatitaralaṁ
tadvajjīvitamatiśayacapalam

As a drop of water on a petal of the lotus is extremely unstable and trembling, in the same way life is also extremely uncertain and transient, full of miseries (disease, old age, death)

- - - -

NOTE: People waste their lives in many futile ways, grovelling in the mire of earthly attachments forgetting God who is the only goal in life. In compassion for the person's plight, he burst forth into these stanzas, famous as MOHA MUDGĀRA (*the hammer for smashing delusion*), now popularly known by the refrain of the song, "BHAJA GOVINDAM". In this poem, the essence of Bhagavad-Gītā seeps through.

bhaja govindaṁ bhaja govindaṁ / govindaṁ bhaja mūḍhamate |
saṁprāpte sannihite kāle / nahi nahi rakṣati dukṛñ-karaṇe



O Fool! Grammatical rules (in fact all your secular learning) will not come to save you when the appointed time of death comes. Instead of wasting away the precious span of your life, worship Govinda (the cowherd-boy Kṛṣṇa), who alone can save you from Saṁsāra, the circle of repeated birth and death.«

In thirty-one simple, sweet and lucid slokas, giving homely analogies and illustrations for our easy understanding, Sankara and his disciples tell us about the fallacy and futility of our life. In sloka by sloka he removes veil after veil, dispelling our ignorance, illusions and delusions (MOHA) and showing us where the remedy for all our misery lies. The poem is, therefore, also called MOHA MUDGĀRA. Mudgāra means hammer in Sanskrit and Moha Mudgāra means: **the hammer for smashing delusion**. BHAJA GOVINDAM touches on aspects of our life that blind and bind us, plunging us deeper and deeper into the abyss of ignorance and misery. Śaṅkarācārya wants each one of us to cultivate a discerning and discriminating eye (VIVEKA) to distinguish the permanent from the transitory, the real from the unreal, to practise dispassion (VAIRAGYA) for worldly attractions and distractions, to cultivate devotion for realising God (Govinda), and thus getting released from the misery of the cycle of birth and death (*saṁsāra*).

From the Purports of A.C.Bhaktivedanta Swami Prabhupāda

Śrīpād Śaṅkarācārya stressed worshipping Lord Kṛṣṇa, or Govinda, three times in this verse and especially warned his followers that they could not possibly achieve deliverance, or mukti, simply by word jugglery and grammatical puzzles. ([SB 4.24.18. Purport](#))

The current Brahma-sampradāya is known as the Madhva-Gauḍīya-sampradāya. Even though Lord Śiva appeared to preach Māyāvāda philosophy, at the end of his pastime in the form of Śaṅkarācārya, he preached the Vaiṣṇava philosophy: *bhaja govindam bhaja govindam bhaja govindam mūḍha-mate*. He stressed worshipping Lord Kṛṣṇa, or Govinda, three times in this verse and especially warned his followers that they could not possibly achieve deliverance, or mukti, simply by word jugglery and grammatical puzzles. If one is actually serious to attain mukti, he must worship Lord Kṛṣṇa. **That is Śrīpāda Śaṅkarācārya's last instruction.**

»My dear foolish brothers, you kindly worship Kṛṣṇa, Govinda...« Thrice he has said, *bhaja govindam bhaja govindam bhaja govindam mūḍha-mate*. *Mūḍha-mate* means »You foolish nonsense, you kindly worship Govinda.« Why? Now, *prāpte sannihite kāla maraṇe*: »When death will be nearer, your this grammatical interpretation, *ḍukṛñ karaṇe*, this formula, that formula, arguing, jugglery of words, will not save you, will not save you. You please worship Govinda.« That is his instruction. And there are many others.«

Śrīpāda Śaṅkarācārya was an impersonalist from the materialistic point of view. But he never denied the spiritual form known as *sac-cid-ānanda-vigraha* [Bs. 5.1], or the eternal, all-blissful form of knowledge that existed before the material creation. When he spoke of Supreme Brahman as impersonal, he meant that the Lord's *sac-cid-ānanda* form was not to be confused with a material conception of personality. In the very beginning of his commentary on the *Gītā*, he maintains that Nārāyaṇa, the Supreme Lord, is transcendental to the material creation. The Lord existed before the creation as the transcendental personality, and He has nothing to do with material personality. Lord Kṛṣṇa is the same Supreme Personality, and He has no connection with a material body. He descends in His spiritual, eternal form, but foolish people mistake His body to be like ours. Śaṅkara's preaching of impersonalism is especially meant for teaching foolish persons who consider Kṛṣṇa to be an ordinary man composed of matter.

So there is a very famous prayer made by Śaṅkara... Śaṅkarācārya has made many prayers about Kṛṣṇa, especially about His Vṛndāvana līlā, he has made. He has worshipped Kṛṣṇa in many ways. And last, this is his last composition of poetry. Bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha mate: »You fools, you *mūḍha mate*...« *Mūḍha mate* means »you fools.« He was addressing the whole world, »you fools.« **Bhaja govindam**: »Just become devotee of Kṛṣṇa. Just become Kṛṣṇa conscious.« *Prāpte sannihite kāle maraṇe na hi na hi rakṣati ḍukṛñ-karaṇe*: »You are philosophising. You are talking on grammar and this way and that way.« Because these people, they want to establish impersonalism from Bhagavad-gītā by the strength of grammar. Such nonsense they are. They want to understand God by..., through grammar. God is so cheap that He can be understood through grammar. Therefore especially he specified, *prāpte sannihite kāle maraṇe*: »When death will catch you, your grammar, *ḍukṛñ karaṇe*, this will not save you. You fools. You please become Kṛṣṇa conscious, Kṛṣṇa conscious.« That was the instruction of Śaṅkarācārya. And he has especially mentioned Bhagavad-gītā and Ganges water. He especially mentions it. »A little quantity of Ganges water and a little study of Bhagavad-gītā will save you from many dangerous positions.« ([Lecture, NY, December 26, 1966](#))

No one would care to read the *Gītā* if it had been spoken by a material man, and certainly Vyāsadeva would not have bothered to incorporate it into the history of the *Mahābhārata*. According to the above verses, *Mahābhārata* is the history of the ancient world, and Vyāsadeva is the writer of this great epic. The *Bhagavad-gītā* is identical with Kṛṣṇa; and because Kṛṣṇa is the Absolute Supreme Personality of Godhead, there is no difference between Kṛṣṇa and His words. Therefore the *Bhagavad-gītā* is as worshipable as Lord Kṛṣṇa Himself, both being absolute. One who hears the *Bhagavad-gītā* "as is" actually hears the words directly from the lotus lips of the Lord. But unfortunate persons say that the *Gītā* is too antiquated for the modern man, who wants to find God by speculation or meditation.

YouTube Videos

Bhaja Govindam or Moha Mudgaram with lyrics and meaning (16 min):

<https://youtu.be/CYT7WfoTZZ4?si=iH8CRNOO0tIAe2Nm>

Bhaja Govindam by M. S. Subbulakshmi (11 min):

https://youtu.be/SAI7RghW7kE?si=6bCZULkAm1_JYEcu

Bhaja Govindam - tribute to M S Subbulakshmi by 21 singers (12 min):

<https://youtu.be/I7c6m9OCQd8?si=X3FjwaxgAx0NYBgs>

Bhaja Govindam by Nagaphani Sarma (12 min):

<https://youtu.be/Nxiz3waECRc?si=MoBxL-Qt6jkMd8Fa>

Bhaja Govindam - audio song- by KJ Yesudas et al (6 min):

<https://youtu.be/Nxiz3waECRc?si=9fcrRvEsKKEwXq50>

Bhaja Govindam by Vijay Prakash (16 min):

<https://youtu.be/I7c6m9OCQd8?si=9D7ct498ys8sZ23A>

Bhaja Govindam by Chinmaya sisters Uma and Radhika (13 min):

https://youtu.be/I7c6m9OCQd8?si=hv7Nr4_CODigWDz9



ॐ सह ना॑ ववतु । स॒ह नो॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॑वधीतमस्तु मा वि॑द्विषा॒वहै॑ ॥ (3)
ॐ शान्तिः॑ शान्तिः॑ शान्तिः॑ ॥ (3)

Dr. M. Thirumaleshwar

**Sri Ganesha Pancharatna Stotram -
by Adi Shankaracharya**



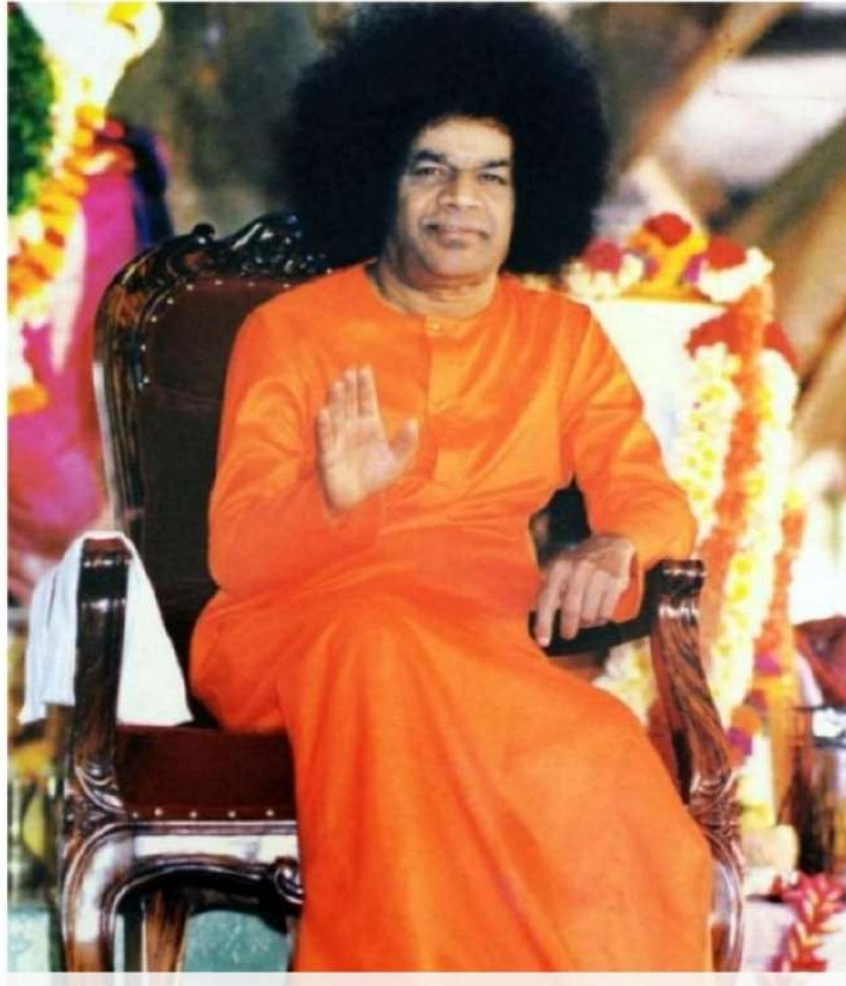
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DEDICATION

**This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba**



**There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent**

.....Bhagavan Sri Sathya Sai Baba

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PREFACE



This free ebook gives briefly the info about Sri Ganesha Pancharatna Stotram.

We give: introduction by Swami Sivananda, symbolic philosophy of Ganesha's form, legends, Ganesh Mantra and Ganesh Gayatri, Ganesh chaturthi and Ganesh vrata, Lord Ganesha as a symbol of perfect human being, 4 stories about Lord Ganesha, Ganesha Pancharatnam with meaning, benefits of reading this Stotrametc.

Links to YouTube videos give the chanting of this Stotram by famous singers such as M. S. Subbulakshmi, Rajalakshmee, Sooryagayathri.....etc

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn info from many websites, YouTube etc as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,
December 17, 2023
Email: tmuliya@rediffmail.com

Ref: dlshq.org

GANESHA by [Sri Swami Sivananda](#)

This article is from the book [Hindu Gods and Goddesses](#).



Introduction

Remover of all obstacles,
Pranava Swaroopi,
Embodiment of wisdom,
Devata of Muladhara Chakra!
O Lord Vinayaka,
The bestower of happiness
Who has Modaka in hand!
O Elephant-headed Lord!
Salutations unto Thee.
Om Gam Ganapataye Namaha.

Lord Ganesha is the elephant-headed God. He is worshipped first. His Names are repeated first before any auspicious work is begun, before beginning any kind of worship.

He is the Lord of power and wisdom. He is the eldest son of Lord Siva, and the elder brother of Skanda or Kartikeya. He is the energy of Lord Siva, and so He is called the son of Sankara and Uma. By worshipping Lord Ganesha, mothers hope to earn for their sons the sterling virtues of Ganesha.

The Elephant-Head

The following story is narrated about Lord Ganesha's birth and His having the head of an elephant. Once upon a time, at bathing time, the Goddess Gauri, the spouse of Rudra, created Ganapati as a Suddha, or pure white being, out of the mud of Her body, and placed Him at the entrance of the house. She told Him not to allow anybody inside and went for a bath. Lord Siva Himself returned home quite thirsty and was stopped by Ganesha at the gate. Siva got angry and cut off Ganesha's head, taking Him for an outsider. Gauri came to know of this and grieved much. Siva ordered His servants to bring the head of any creature that might be sleeping with its head northwards. The servants made a thorough search and found only an elephant in that position. The head of the elephant was cut off and brought before the Lord. Siva joined the head of the elephant to the body of Ganapati.

Lord Siva made Ganapati worthy of worship by men at the beginning of all their undertakings—marriages, journey, expedition, study, etc. He ordained that the annual worship of Ganesha, should take place on the fourth day of the bright half of Bhadrapada (August-September).

Symbolic Philosophy of Lord Ganesha's Form

Lord Ganesha is an embodiment of wisdom and bliss. He is the Lord of Brahmacharins. He is the foremost among Brahmacharins or celibates.

He rides on the Vahana, the small mouse. He is the Presiding Deity of the Muladhara Chakra.

He is the Lord who removes all obstacles in the spiritual path and brings worldly success. So He is called Vighna Vinayaka. His Bijakshara is Gang. He is the Lord of harmony and peace.

Lord Ganesha represents OM or the Pranava. Pranava is the chief Mantra of the Hindus. Nothing can be done without uttering it. Hence the practice of invoking Lord Ganesha before beginning any rite or work. The two feet are His Jnana Sakti and Kriya Sakti. Lord Ganesha has the elephant-head as that is the one figure in nature which is of the form of Pranava.

Riding on the mouse represents that He has killed egoism. He holds Ankusa. This represents that He is the Ruler of the world. This is the emblem of Divine Royalty.

Ganesha is the first God, Adi-Deva. Mouse is a small creature. Elephants are the biggest of all animals. Riding on a mouse and wearing the head of an elephant denote that He is the Creator of all creatures, from the biggest elephant to the smallest mouse. Elephants are very wise. Wearing the head of an elephant indicates that Lord Ganesha is an embodiment of wisdom. It also denotes the process of evolution. The mouse gradually evolves into an elephant and finally becomes a man. That is the reason why Ganesha has a human body, the head of an elephant, and mouse as His vehicle. This is the symbolic philosophy of His form.

He is the Lord of Ganas or groups, such as the group of elements, the group of senses, the group of Tattwas. He is the head of the followers of Shiva.

The Vaishnavas also worship Lord Ganesha. They have given Him the name of Thumbikkai Alwar, i.e., Alwar with the proboscis.

Lord Ganesha's two Saktis are Kundalini Sakti and Vallabha Sakti.

Legends Connected With Lord Ganesha

Lord Ganesha is very fond of Modaka, sweet balls made of rice. On one Ganesha Puja Day, He was going from house to house, accepting the offerings of Modaka. Having eaten a good number of these offered to Him, He set out moving on a mouse at night. Seeing a snake, the mouse got afraid and stumbled, with the result that Ganapati fell down. The stomach burst open and the Modakas came out, but Ganapati stuffed the Modakas into the stomach, and catching the same snake, tied it around His belly. Seeing all this, the moon in the sky heartily laughed. Ganapati was annoyed at the behaviour of the moon and pulled out one of His tusks and hurled it against the moon and cursed that no one should look at the moon on the Ganesha Puja Day. If anyone looks at the moon, he will earn a bad name or censure or ill repute. If anyone happens to see the moon on that day by mistake or by chance, if he repeats or hears the story of Lord Krishna's clearing His character in respect of the Syamantaka jewel, he will be free from that ill-repute or blame. Lord Ganesha was pleased to ordain thus. Glory to Lord Ganesha! How kind and merciful He is unto His devotees!

Ganesha and His brother Lord Subrahmanya or Kartikeya had once a dispute as to who was the elder of the two. The matter was referred to Lord Siva for final decision. Lord Siva decided that whoever would make a tour round the world and come out first to the starting point had the right to be the elder. Lord Subrahmanya flew off at once on His vehicle, the peacock, to make a circuit of the world. But Ganesha went round His parents and asked for the prize of victory. Lord Siva said: "Beloved and wise -Ganesha! You did not go round the world". Ganesha replied: "No, but I went round My parents. My parents represent the manifested world". The dispute was settled in favour of Lord Ganesha. Ganesha was thereafter acknowledged as the elder of the two brothers. Ganesha got a fruit as a prize for this from Mother Parvati.

In the Ganapati Upanishad, Ganesha is identified with the Supreme Self. The legends that are connected with Lord Ganesha are recorded in the Ganesha Khanda of the Brahma Vaivarta Purana.

Ganesha Mantra And Ganesha Gayatri

Without the grace of Sri Ganesha and His help, nothing whatsoever can be achieved. No action can be undertaken without His support, grace or blessing.

During Aksharabhyasa (teaching of the alphabets), the child is initiated into His Mantra of *Om Sri Ganeshaya Namah* in Maharashtra and other places. Then only the alphabet is taught.

The following are some of Lord Ganesha's most common Names: Sumukha, Ekadanta, Kapila, Gajakarnaka, Lambodara, Vighnaraja, Vinayaka, Dhoomraketu, Ganadhyaksha, Balachandra, Gajanana, Vakratunda, Surpakarna, Heramba, Skandapoorvaja, Siddhivinayaka, Vighneshwara. He is also known as Maha Ganapati. His Mantra is *Om Gam Ganapataye Namah*. Sadhaks who worship Ganesha as their Ishta Deva, repeat this Mantra or *Om Sri Ganeshaya Namah*.

Ekadantaya Vidmahe Vakratundaya Dheemahi Tanno Danti Prachodayat: this is Ganesha Gayatri. The devotees of Lord Ganesha can do Japa of this Mantra also.

Ganesha Chaturthi And Ganesha Vrata

Ganesha Chaturthi is one of the most popular of Hindu festivals. This is the birthday of Ganesha. It is the day most sacred to Lord Ganesha. It is observed on the fourth day of the bright fortnight of Bhadrapada throughout India. Clay figures of the Deity are made, and after being worshipped for two days, or in some cases ten days, are thrown into water.

The yearly Ganesh Chaturthi Puja that is thus observed throughout India is the festival version of the Ganesh Vrata that has become enjoined as a compulsory observance, as a matter of tradition. Apart from this annual Puja, the Ganesh Vrata—also known by the name of Siddhi-Vinayaka Vratam—is done as a special Vrata for the attainment of some particular end in view, usually for clearing oneself of false and unjust accusations and charges, recovering lost objects, regaining lost status, and removal of obstacles in an enterprise. It is to be performed on the fourth day of the dark fortnight. It consists of elaborate worship of Lord Ganesha with Shodashopachara (a 16 step worship) and various offerings, after appropriate Sankalpa (desire).

The divine sage Narada prescribed this Vrata to Sri Krishna who wished to wipe off the dishonour of the charge of stealing the Syamantaka Gem. Much later, Krishna instructed Yudhishtira to perform this Vrata at the time of the Mahabharata war. This renowned Vrata was effectively celebrated by the Devas to obtain Ambrosia on the eve of churning the ocean, by Damayanti to find her lost husband, by Lord Rama to get back Sita, by Indra to defeat Vritra Asura, by Bhagiratha to get down the celestial Ganges, by Draupadi and by Samba to get cured of incurable disease.

He who performs this Puja with faith, devotion and concentration obtains all that he desires and attains the Highest Abode.

May the blessings of Sri Ganesha be upon you all! May He remove all the obstacles that stand in your spiritual path and bestow on you both Bhakti and Mukti!

Ref: speakingtree.in

Lord Ganesha is symbol of perfect human being

Blog Krishna Rao N. V.

Lord Ganesha is a great symbol of what a man should strive to be like. He very much represents what a perfect human being should be. In Sanskrit, the word "Ganapathi" means someone who is the chief of a group of people. In that sense, all Presidents are Ganapathis, all kings are Ganapathis and one who is the pathi of all of us, the God is also Ganapathi. This meaning changes the whole perspective of viewing Ganesha from what we have been seeing since childhood. Going by various people talking about this unique form that he has, apart from the puranic stories, the following description of His form helped me to view the

same icon with a different and very inspiring, and helps us to see this rather peculiar image with a profound perspective:

Starting with vast forehead of Ganesha, it represents enormous intellect and knowledge; His big ears represent that one must give more importance to Listening, the highest communication skill for a human being; Small mouth represents that one should talk very less; huge stomach indicates that He stomachs any number of insults and moves on; his long trunk represents that he is highly sensitive that he can pick up even a needle fallen on the ground; the mouse on which he travels represents the desires that is controlled by apparently heavy body of Ganesha; His body is so light that he can travel on a mouse; that is a man can become weightless and light when he commands the desires. His small eyes denote that he is visionary and can see distant future very distinctly; in essence, the peculiar body structure of Ganesha represents how a Perfect human being should aspire to be.

To sum it up, the form of Lord Ganesha should remind us always, what a human being should aspire to and let us all rest not till we achieve that. Human Perfection.

Jai Ganesha!

Ref: indiatoday.in

4 stories about Lord Ganesha

Think anything auspicious in the Hindu context and Ganesha is one of the default visions. Why? Because as legend has it, Ganesha was to be the first lord of worship during any religious procession or celebration.

That being said, we know how the Ganesh Chaturthi fever is already taking over our lives. But as we get ready to gorge on modaks and chant aartis dedicated to the destroyer of obstacles, here are a few things about the cutest lord of them all you probably didn't know:

1. The elephant head

It's said that Lord Ganesha's mother, Goddess Parvati, carved an idol of a boy out of turmeric powder and breathed life into it, unbeknownst to her husband, Lord Shiva.

So, when Ganesha denied Lord Shiva entry into his abode--because Goddess Parvati was bathing inside--Shiva decapitated Ganesha's head in anger. According to legend, an elephant was the first animal that Lord Brahma later found when he went out to look for one (to replace Ganesha's head).

Ganesha with his parents, Lord Shiva and Goddess Parvati, and brother Lord Kartik.

2. Writing the Mahabharata

It's said that Ganesha wrote the Mahabharata, as it was recited to him by sage Vyasa (Veda Vyasa). According to Lifehacker, this was done on the condition that Vyasa would not stop while reciting the epic and that Ganesha would not stop while writing, besides the condition that Ganesha would not merely write it, but also understand every verse of it. Popular legends say that it took both of them three years of continuous speaking and writing to complete the epic.



3. The half-tusk

If you've ever noticed the idol of Lord Ganesha carefully, you'd have noticed the broken tusk. As legend goes, when Ganesha was writing the Mahabharata, the feather he was writing with broke. So, to stick to the condition of writing continuously, Ganesha broke his tusk and wrote with it.

Some are also of the belief that Lord Parashurama cut off one of Ganesha's tusks because he didn't allow him to enter the Shiva abode and meet Lord Shiva, who was busy praying, according to Lifehacker.

Ganesha, the Hindu god with an elephant's head. Picture courtesy: Pinterest/manju mishra

4. Mouse as his vehicle

Now, there are two theories to this:

First, in ancient times, when agriculture was the primary mode of sustenance, rodents were one of the biggest obstacles to prosperity--as they are for farmers even today. Destroying crops, eating stored grains are all in a day's work for a rodent. Lord Ganesha, in having a mouse/rat as his vehicle, is symbolically shown to have conquered this pest, thus staying true to his name and work as the destroyer of obstacles, according to biodiversity of India.

Second, Lord Ganesha was able to reach all the nooks and crannies of the world--and do his duty as the destroyer of obstacles--because his vehicle was a mouse--because mice/rats can slither through tiny holes and narrow pathways.

Ref: bhaktishakti.com

Sri Ganesha Pancharatnam Stotra



श्री गणेश पञ्चरत्नं स्तोत्र

मुदाकरात्तमोदकं सदा विमुक्तिसाधकं कलाधरावतंसकं विलासिलोकरक्षकम् ।
अनायकैकनायकं विनाशितेभदैत्यकं नताशुभाशुनाशकं नमामि तं विनायकम् ॥१॥

नतेतरातिभीकरं नवोदितार्कभास्वरं नमत्सुरारिनिर्जरं नताधिकापदुद्धरम् ।
सुरेश्वरं निधीश्वरं गजेश्वरं गणेश्वरं महेश्वरं तमाश्रये परात्परं निरन्तरम् ॥२॥

समस्तलोकशंकरं निरस्तदैत्यकुञ्जरं दरेतरोदरं वरं वरेभवक्त्रमक्षरम् ।
कृपाकरं क्षमाकरं मुदाकरं यशस्करं मनस्करं नमस्कृतां नमस्करोमि भास्वरम् ॥३॥

अकिञ्चनार्तिमार्जनं चिरन्तनोक्तिभाजनं पुरारिपूर्वनन्दनं सुरारिगर्वचर्वणम् ।
प्रपञ्चनाशभीषणं धनंजयादिभूषणम् कपोलदानवारणं भजे पुराणवारणम् ॥४॥

नितान्तकान्तदन्तकान्तिमन्तकान्तकात्मजं अचिन्त्यरूपमन्तहीनमन्तरायकृन्तनम् ।
हृदन्तरे निरन्तरं वसन्तमेव योगिनां तमेकदन्तमेव तं विचिन्तयामि सन्ततम् ॥५॥

महागणेशपञ्चरत्नमादरेण योऽन्वहं प्रजल्पति प्रभातके हृदि स्मरन् गणेश्वरम् ।
अरोगतामदोषतां सुसाहिर्ती सुपुत्रतां समाहितायुरष्टभूतिमभ्युपैति सोचिरात् ॥६॥

Ref:hinduismoutlook.com

Ganesha Pancharatnam lyrics, meaning and benefits



Maha Ganesha Pancharatnam is a stotra composed by Sri Adi Sankaracharya on God Ganesha, the elder son of God Shiva. The meaning of this stotra clearly explains the qualities and nature of God Ganesha along with the benefits of praying him.

Pancharatnam means five jewels. The composer, Guru Sri Adi Shankaracharya had praised the God Ganesha by presenting these five stanzas as five jewels, hence the name Maha Ganesha Pancharatnam.

The last part of this stotra explains the phalastuti or the benefits of reading, where it was explained that whoever recites the Ganesha Pancharatnam will be bestowed with good health, wealth, and knowledge. Also reciting this stotram helps oneself to overcome the obstacles by the grace of God Ganesha.

Mudaakaraatha modakam Sadaavimukthi saadhakam

Kalaadaraava tamsakam Vilaasiloka rakshakam

Anaayakaika nayakam Vinaasithebha dhaithyakam

Nathaashubhaashu nasakam Namamitham Vinayakam (1)

(I salute God Vinayaka/Ganesh) The one who joyfully holds sweet modaka in his hand and who always gives salvation to his devotees.

The one who wears the moon as an ornament and the protector of all the worlds.

The one who acts as a guide/leader to the destitute or helpless people, the destroyer of the demons.

The one who removes the bad and inauspicious things in one's lives, I bow to you, the God Vinayaka.

**Nathetharathi bhikaram Navodhitharka bhaaswaram
Namatsurari nirjaram Nathadhikapa duddharam
Sureshwaram Nidhishwaram Gajeshwaram Ganeshwaram
Maheshwaramtha Maasraye Parathparam niramtaram (2)**

(I bow to the God Ganesha), The one who induces fear to the people with dishonest and arrogance, the one who shines like a rising sun.

I pray to the one who destroys the enemies of the gods and who frees and uplift his devotees from the obstacles.

O' Ganesha, the leader of gods (Suras), the leader of wealth, the elephant-faced god and the Chief of celestial attendants (Ganas).

The one who is like God Maheswara and always offers protection to the devotees who approached him.

**Samasthaloka shankaram Nirastha daithya kunjaram
Daretaro-daramvaram Varebha vakthramaksharam
Krupakaram kshamakaram mudaakaram yashaskaram
Manaskaram Namaskrutham Namaskaromi bhaswaram (3)**

I bow to the God Ganesha, who gives auspiciousness to all the worlds, the destroyer of demons who are like the musth elephant.

The one who has a big stomach that signifies space and prosperity. Who gives great boons and the elephant-faced god.

The one who showers grace, the forgiver of mistakes, The god of happiness and the who gives glory to his devotees.

The one who gives good thoughts to the devotees. I bow to you, the god with shining form.

**Akimchanarathi maarjanam Chiranthanokthi bhaajanam
Puraaripoorva nandanam Suraarigarva charvanam
Prapanchanaasha bheeshanam Dhanamjayaadi Bhushanam
Kapoladaana vaaranam Bhajepuraana vaaranam (4)**

I bow to the God Ganesh, who removes the sufferings of the destitute or helpless, who is praised in the ancient texts and sayings.

The elder son of the Shiva (Purari)- the destroyer of Tripura's, The destroyer of the pride of the demons.

The one who uses his powers during the great dissolution (Pralaya), adorned with gods like Agni as his ornaments.

The one whose cheeks flows downs the fluid of grace like the elephant, I adore you the primordial or ancient elephant-headed god.

**Nitaamtakanta dhantakaanti Mamtakaanta kaathmajam
Achimthyarooka mantakeena Mantaraaya krumtanam
Hrudamtarae niramtaram Vasanthameva yoginaam
Tamekadanta maevatam Vichimtayami samtata (5)**

The one who is bright with glittering tusk, the son of the god (Shiva) who killed Yama.
The one who's true form was unimaginable, The eternal one, the remover of obstacles.
The god who lives in the hearts of yogi's always.
I meditate on the deity with a single tusk and the remover of obstacles.

Phalastuti- Benefits of reading Ganesha Pancharatna

**Maha ganesha Pancharatna Maadarena Yoanvaham
Prajapati prabhatake Hrudhismaran ganeshwaram
Arogatama dhoshatam Susahitheem suputratham
Samahitayu rashtabhuthi Mabhyupaiti soachiraath**

One who reads Maha Ganesha pancharatnam with devotion every day and Recites this in the morning keeping God Ganesha in the heart will be granted good Health, blamelessness or life without faults, good skills, and education, good children along with a complete life with all the eight wealth's (Asthaiwaryas).

YouTube Videos

Ganesha Pancharatnam by M. S. Subbulakshmi (6 min):

<https://youtu.be/KbXZUWW6pzA?si=8AdrfUJv8rToTXRd>

Ganesh Pancharatnam with Kannada lyrics (7 min):

<https://youtu.be/iDKX8WR5WQY?si=pc6HrvaU6z-No4OI>

Ganesha Pancharatnam by Kalpana and Sumi (5 min):

<https://youtu.be/I7c6m9OCQd8?si=7AFrsh06N2eqIHfW>

Ganesha Pancharatna by Rajalakshmee (5min):

<https://youtu.be/Nxiz3waECRc?si=hGIOiLHq1Uq8k5j>

Ganesha Pancharatnam by Sooryagayathri and Kuldeep M Pai (5 min):

<https://youtu.be/Nxiz3waECRc?si=JQCeTkpFxAjd6qRd>



ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु मा वि॒द्विषा॒वहै॑ ॥ (3)
ॐ शान्तिः॒ शान्तिः॒ शान्तिः॑ ॥ (3)

Dr. M. Thirumaleshwar

**Sri Guru Paduka Stotram -
by Adi Shankaracharya**



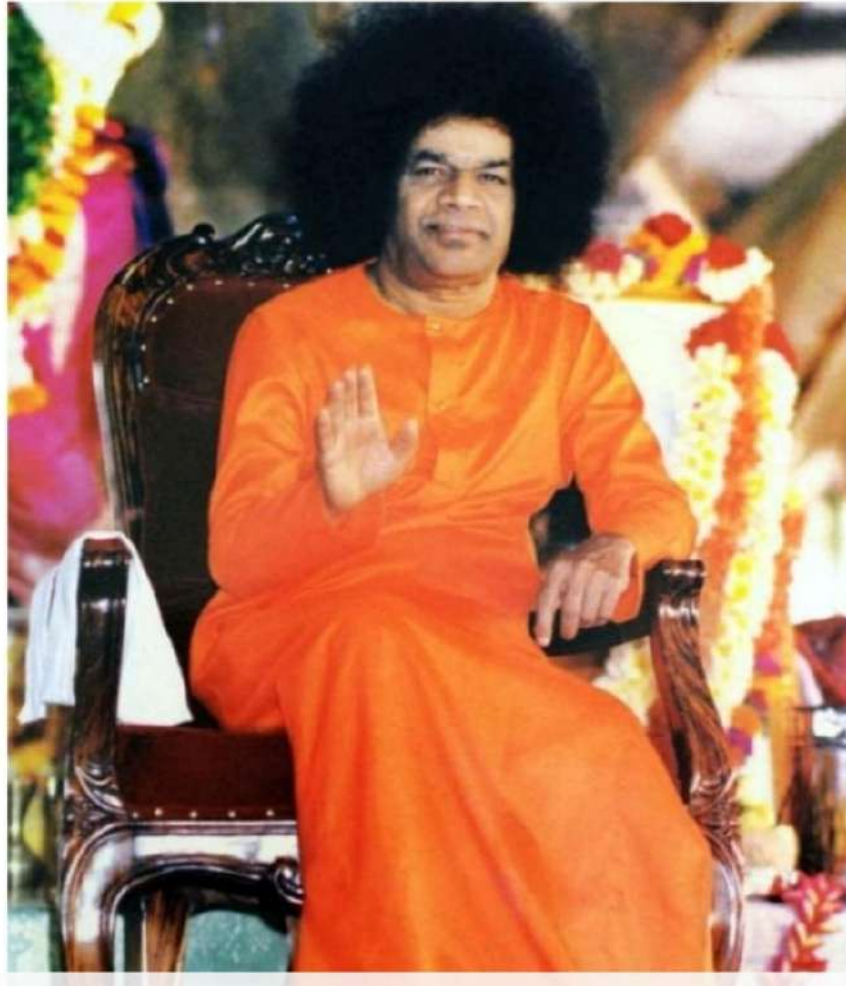
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DEDICATION

**This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba**



**There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent**

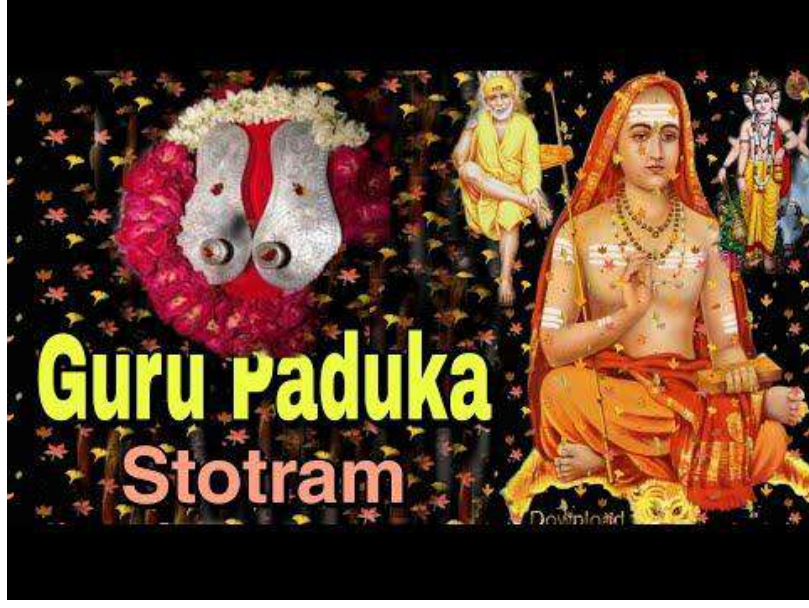
.....Bhagavan Sri Sathya Sai Baba

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PREFACE



This free ebook gives briefly the info about Sri Guru Paduka Stotram.

First, Guru PadukaStotramin Sanskrit and English and meaning are given. Next, the glory of this Stotram and the benefits of reading this Stotram are given by Swami Chinmayananda. Then, Guru Bhakti Yoga by Swami Sivananda is given describing the aim, principles, fruits of chanting, method of sadhana, its importance, obstacles, important notes, its greatness, instructions to students...etc.

Links to YouTube videos give the chanting of this Stotram by Prasanthi Bhajan Group, Art of Living, ISKCON, and other famous singers.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn info from many websites, YouTube etc as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
December 18, 2023
Email: tmuliya@rediffmail.com

Guru Paduka Stotram – With Lyrics in English and Sanskrit

Guru Paduka Stotram glorifies the “sandals of the Guru” and the presence of Guru in one’s life. This hymn talks about how a seeker’s life transforms within the presence of the Guru.

Guru Paduka Stotram was composed by [Adi Shankaracharya](#)

during his first meeting with his Guru, Govinda Bhagavatpada.

Adi Shankara was travelling across ancient Indian Kingdoms in search of his Guru. When he was walking around the banks of River Narmada, he saw the Padukas in front of the cave of his Guru, Govind Bhagavatpada. When Adi Shankaracharya saw the Paduka, he instantly recognized them as his Guru’s. He was filled with abundant joy.

Having found the master he had been searching for, he was thrilled; tears welled out of his eye, and his heart jumped with joy. He composed Guru Paduka Stotram honouring the Paduka of His Guru, Sri Govinda Bhagavatpada.

Many saints say that when the disciple is ready, Guru will appear, and one will instantly feel the divine presence. Guru Paduka Stotram is an expression of such experience of a true disciple in beautiful words.

Guru Paduka Stotram Lyrics in Sanskrit

गुरु पादुका स्तोत्रम्
अनंत ससार समुद्र तार नौकायिताभ्यां गुरुभक्तिदाभ्यां।
वैराग्य साम्राज्यद पूजनाभ्यां नमो नमः श्री गुरु पादुकाभ्यां ॥१॥

कवित्व वाराशि निशाकराभ्यां दौर्भाग्यदावांबुदमालिक्याभ्यां।
दूरीकृतानम्र विपत्तिताभ्यां नमो नमः श्री गुरु पादुकाभ्यां ॥२॥

नता ययोः श्रीपतितां समीयुः कदाचिदप्याशु दरिद्रवर्याः।
मूकाश्च वाचसपतितां हि ताभ्यां नमो नमः श्री गुरु पादुकाभ्यां ॥३॥

नाली कनी काशपदाहताभ्यां नानाविमोहादिनिवारिकाभ्यां।
नमज्जनाभीष्टततिब्रदाभ्यां नमो नमः श्री गुरु पादुकाभ्यां ॥४॥

नृपालिमौलि ब्रज रत्न कांति सरिद्विराज्झषकन्यकाभ्यां।
नृपत्वदाभ्यां नतलोकपङ्क्तेः नमो नमः श्री गुरु पादुकाभ्यां ॥५॥

पापांधकारार्क परंपराभ्यां तापत्रयाहीन्द्र खगेश्वराभ्यां।
जाड्याब्धि संशोषण वाड्वाभ्यां नमो नमः श्री गुरु पादुकाभ्यां ॥६॥

शमादिषट्क प्रदवैभवाभ्यां समाधि दान व्रत दीक्षिताभ्यां।
रमाधवाङ्घ्रि स्थिरभक्तिदाभ्यां नमो नमः श्री गुरु पादुकाभ्यां ॥७॥

स्वार्चा पराणामखिलेष्टदाभ्यां स्वाहासहायाक्ष धुरंधराभ्यां।
स्वान्ताच्छ भावप्रदपूजनाभ्यां नमो नमः श्री गुरु पादुकाभ्यां॥८॥

कामादिसर्प ब्रजगारुडाभ्यां विवेक वैराग्य निधि प्रदाभ्यां।
बोध प्रदाभ्यां दत्त मोक्ष दाभ्यां नमो नमः श्री गुरु पादुकाभ्यां॥९॥

ॐ गुरुवे नमः॥
🙏🙏🙏

Guru Paduka Stotram Lyrics in English

Anantha samsara samudhra thara naukayithabhyam guru bhakthithabhyam,
Vairagya samrajyadha poojanabhyam, namo nama sri guru padukabhyam....(1)

*The crossing of this Endless ocean of samsara (this mundane world) is enabled
by the boat that is sincere devotion to Guru
Showing me the way to the valuable dominion of renunciation,
O dear Guru, I bow to thy holy sandals.*

Kavithva varahsini sagarabhyam, dourbhagya davambudha malikabhyam,
Dhoorikrutha namra vipathithabhyam, namo nama sri guru padukabhyam....(2)

*Like a full moon for the ocean of the Knowledge,
Like downpour of water to put out the fire of misfortunes,*

*Removing the various distresses of those who surrender to them,
O dear Guru, I bow to thy holy sandals.*

Natha yayo sripatitam samiyu kadachidapyashu daridra varya,
Mookascha vachaspathitham hi thabhyam, namo nama sri guru padukabhyam....(3)

*Those who prostrate to the blessed sandals of their Guru
become possessors of great wealth
and overcome the curse of their poverty very quickly.
To such sandals my infinite prostrations.*

Naleeka neekasa pada hrithabhyam, nana vimohadhi nivarikabyam,
Nama janabheeshtathathi pradhabhyam namo nama sri guru padukabhyam....(4)

*Attracting us to the Lotus-like feet of our Guru,
removing all kinds of desires borne out of ignorance,
fulfilling all the desires of the disciple who bows humbly
To such sandals, I humbly offer my obeisance.*

Nrupali mouleebraja rathna kanthi saridvi raja jjashakanyakabhyam,
Nrupadvadhabhyam nathaloka pankhthe, namo nama sri guru padukabhyam....(5)

*Shining like a precious stone adorning the crown of a king
They stand out like a beautiful damsel in a river infested with crocodiles
They raise the devotees to the state of sovereign emperors,*

To such sandals, I humbly offer my obeisance.

Papandhakara arka paramparabhyam, thapathryaheendra khageswarabhyam,
Jadyabdhi samsoshana vadawabhyam namo nama sri guru padukabhyam.....(6)

*Shining radiantly like the Sun, effacing the endless darkness of the disciples sins,
Like an eagle for the snake-like three-fold pains of samsara (this mundane world)
like a conflagration of fire whose heat dries away the ocean of ignorance
To such supreme sandals of my Guru, I humbly surrender.*

Shamadhi shatka pradha vaibhavabhyam, Samadhi dhana vratha deeksithabhyam,
Ramadhavangri sthira bhakthidabhyam, namo nama sri guru padukabhyam....(7)

*They endow us with the glorious six qualities like Shama (tranquility)
They vow to bless the initiated ones with the ability to go into Samadhi (state of meditative
consciousness).
Blessing the devotees with permanent devotion for the feet of Lord Vishnu
To such divine sandals, I offer my prayers.*

Swarchaparana makhileshtathabhyam, swaha sahayaksha durndarabhyam,
Swanthacha bhava pradha poojanabhyam, namo nama sri guru padukabhyam....(8)

*Fulfilling all the wishes of the disciples,
Who are ever-available and dedicated for service,
Awakening the sincere aspirants to the divine state of self-realization,
Again and again, prostrate to those sandals of my venerable Guru*

Kaamadhi sarpa vraja garudabhyam, viveka vairagya nidhi pradhabyam,
Bhodha pradhabyam drutha mokshathabhyam, namo nama sri guru padukabhyam....(9)

*They are like an eagle for all the serpents of desires,
Blessing us with the valuable treasure of discrimination and renunciation,
Granting us the knowledge to get instant liberation from the shackles of life,
My prostrations to those holy sandals of my Guru.*

Ref: chinmayamissionmumbai.com

About glory of Guru Padukas etc

Why worship the Guru's Padukas? What are its benefits?

Once a devotee asked Poojya Gurudev the significance of paduka pooja. This is what he said:

Just as a Shiva-linga represents Shiva and a shaligram represents Vishnu; in the same way, the feet of the teacher represent to the students, not the feet, but the underlying concept. What we are invoking is Brahman, the Lord. But we cannot go directly to Him. We want a symbol. At this time, there is no symbol more sacred than the feet of a teacher/Padukas of the teacher.

When we worship the Padukas of our Guru, we worship the Supreme Truth or Self-Knowledge. This Truth is in our own hearts as Consciousness, which is All-Pervasive, Omnipotent, Omnipresent, Omniscient Reality, which we also call as Ishwara. Even though we are yet to realise the Truth, by worshipping the Padukas we pray that we may wake up and awaken others.

Listen to the audio of Swami Chinmayananda on why worship the padukas - <https://www.youtube.com/watch?v=pNlrNTeDkSw>

Why should we touch the feet of the Master or elders? Watch a youtube video of Swami Chinmayananda - <https://www.youtube.com/watch?v=utWmfN8oGw0>

1. Symbol of Truth or Self Knowledge

One Paduka represents the Truth or Self-Knowledge in which the Master / Guru is established, which lies dormant in our hearts and to which we have to awaken. The other Paduka is the symbol of awakening other people. Just as a lit candle, lights up other candles, the Master too has realised the Truth and His life is spent in awakening others.

I worship the two Feet of the Guru, endowed with the effulgence of Siva and Sakti, marked by the white and red colours – Feet that denote the Supreme and are beyond the reach of speech, mind and the senses.

- *Guru Gita, 1.90*

2. Padukas & Humility

To attain Self- Knowledge, humility is required. In the 13th chapter on the Bhagavat Geeta, Sri Krishna says:

Amaanitam Adambhitva2m Ahimsa Kshantihi Aarjavam

Amaanitam means humility. Worship of the Padukas represents humility. When we touch the feet of elders or the Guru, or when we worship the Padukas, we bow down the highest part of our body (head) towards the lowest part (feet).

The head is the ego and so by worshipping the Padukas we surrender. When a person becomes humble the person becomes very open, is ready to receive knowledge, does not have preconceived notions, is not arrogant about money, power, pleasure, body, beauty, fame; none of these. Such a person comes to know the Truth, is ready to do what it takes to know the Truth.

In this way, the Padukas show the goal as well as the path, which is through humility. When we worship the Padukas everyday, we surrender the ego. Every time we say Namaha, Namaha, Nanaha with each name of the Sadguru, we surrender because namaha means na mama or not mine.

The shoes of a Vedantic Master should always be kept shining, then when the student prostrates, what will he see there? Himself! By prostrating what goes out of us is our ego! - Swami Chinmayananda

3. Padukas and Gratitude

When a puja is done, it is an expression of gratitude. We are grateful to the Lord that we have so many blessings in our lives. When gratitude comes into our life, our life becomes more fulfilled. Without gratitude, even if we have everything, life still looks empty and we keep complaining, cribbing and victimising ourselves. With gratitude, even if we have nothing there is completeness.

The fact that a Satguru has come into our lives is a sign of the Grace of the Lord in our lives, as is the fact that we are able to study, understand and share that knowledge with others. When we do the puja we express that gratitude.

It is the Uncaused and Infinite Compassion of the Satgurus, which makes them leave the quiet moments of Nirvikalpa Samadhi, a life of seclusion and solitude and come to live amidst us and guide us to the Truth patiently. No matter what we do for such Masters, it is always less because everyone in the world makes a finite into a better finite entity. A Master makes the finite discovery Infinity within.

Whenever a child or anyone played the role of Swami Tapovanam, Adi Shankara or Sri Krishna, Poojya Gurudev would touch their feet because they are instrumental in invoking the bhaav of surrender in Poojya Gurudev and so he would express His Gratitude.

4. Padukas & Hard Hittings

The world pampers our individuality and encourages us to think more and more about this individuality. It is only at the feet of the master that we realise, "I am not this." All the pride just goes away. The master delivers this message with love and understanding, but it also hits hard.

5. Padukas – Protection, Destruction, Realisation

In the etymological meaning of the word Paduka, “*Pa*” means paati, to protect. The Grace of the Guru always protects the disciple, whether the disciple knows and acknowledges it or not. The moment one comes under the umbrella of a Satguru, of a Master who has known the Truth, the grace of that Master always protects us. It is not that Grace doesn’t protect other people. Poojya Gurudev said that grace is like sunlight. Sunlight is always available. But when I surrender, I open the window and allow the light to come in. Others keep their windows closed and complain that it is dark.

For a spiritual student, Grace is very important because there are lots of weaknesses that we have, which we cannot overcome by our effort. We may try very hard – anger, lust, jealousy, passion, insecurity, the very sense of identification with the body – all these are very difficult to overcome. Merely by self-effort it is not possible. Grace is necessary to overcome these. The more a student invokes Grace, the more the Grace protects the student. Not just the student, but also his family, the people around, the whole environment gets purified.

Not only do the Padukas protect, but the Guru-Padukas promise that they will establish the seeker in the kingdom of Dispassion and Detachment. Poojya Gurudev advised the Seekers about Tapovanji Maharaj – “Keep Him in your heart and let him purify you. His Grace is sure and unfailing.”

“*Du*” means Dunoti, it burns away. When the worship of the padukas is done regularly as one’s sadhana, the devotion that grows in one’s heart will burn away all the negative tendencies and limitations. In the fire of Self Knowledge, all the ignorance is burnt away and karmas of many lives also get destroyed.

“*Kaa*” means Kaashate – to shine. A person shines in one’s own true glory when all the negativities are gone. The Self within reveals itself and one gets established in one’s true nature. The Guru Paduka Stotram says that the Padukas establish a person in the state of Samadhi – the Self.

Read a blog on the Glory of Gurupadukas - Sandals’ Splendour - <http://notesnmusings.blogspot.in/2015/08/sandals-splendor.html>

Why chant Guru Paduka Stotram?

Guru Paduka Stotram is a very powerful chant that glorifies the ‘sandals of the Guru’, which are symbolically represented as ‘the boat to help cross the endless ocean of life.’ This chant will enable those who listen, to become receptive to the Guru’s Grace.

Guru Bhakti Yoga by Swami Sivananda

The Limbs of Guru-Bhakti Yoga

- I. Now then an exposition of Guru-Bhakti Yoga.
2. Guru-Bhakti Yoga is total self-surrender to Satguru.
3. The important eight limbs of the Guru-Bhakti Yoga are, (a) the real lasting aspiration to practise Guru-Bhakti Yoga; (b) absolute faith in the thoughts, words and actions of Satguru; (c) doing Sashtanga Namaskara with humility and repeating Guru's name; (d) perfect obedience in carrying out Guru's commands; (e) doing personal service to Satguru without expectation of fruits; (f) daily worshipping of the Lotus-Feet of Satguru with Bhav and devotion; (g) self-surrender or dedication of Tana, Mana and Dhana in the cause of divine mission of Satguru; (h) meditation on the holy feet of Satguru for obtaining his benign grace, and hearing his holy Upadesh and sincerely practising it.
4. Guru-Bhakti Yoga is a Yoga by itself.
5. It is not possible for an aspirant to enter the spiritual path that leads to the union with God unless he practises Guru-Bhakti Yoga.
6. He who understands the system of Guru-Bhakti Yoga Philosophy can only surrender to his Guru unconditionally.
7. The highest object of life, i.e., Self-realisation is achieved through the practice of Guru-Bhakti Yoga.
8. Yoga of Guru-Bhakti is the real safe Yoga which can be practised without any fear.
9. The essence of Guru-Bhakti Yoga lies in utter obedience in carrying out the Guru's orders and translating his teachings in life.

The Aim of Guru-Bhakti Yoga

10. The aim of Guru-Bhakti Yoga is to free man from the thralldom of matter and fetters of Prakriti and make him realise his absolute independent nature, through complete surrender to Guru.
11. He who practises the Yoga of Guru-Bhakti can annihilate the egoism without any difficulty and he can very easily cross the quagmire of Samsara.
12. Guru-Bhakti Yoga bestows immortality and eternal bliss on one who practises it sincerely and regularly.
13. Practice of Guru-Bhakti Yoga gives peace and steadiness of mind.

14. Guru-Bhakti Yoga is the master-key to open the realm of elysian bliss.
15. The goal of life is to obtain the benign grace of Satguru by practising Guru-Bhakti Yoga.

Principles of Guru-Bhakti Yoga

16. With humility approach the adorable feet of Satguru. Do prostrations to the life-saving feet of Satguru. Take shelter under the Lotus-Feet of Satguru. Worship the sacred feet of Satguru. Meditate on the holy feet of Satguru. Offer the valuable gifts on the sanctifying feet of Satguru. Dedicate your life to the service of the glorious feet of Satguru. Become the dust of the divine feet of Satguru. This is the secret of Guru-Bhakti Yoga.
17. Self-surrender to the sacred feet of Satguru is the very foundation of Guru-Bhakti Yoga.
18. All that is wanted of you is sincere and earnest effort in the path of Guru-Bhakti Yoga.
19. Devotion to Guru is the greatest factor in the practice of Guru-Bhakti Yoga.
20. Faith in the Guru is the first rung in the ladder of Guru-Bhakti Yoga.
21. The cream of the Guru-Bhakti Yoga is absolute (blind) faith in the thoughts, words and actions of the Brahma Nishtha Guru who is well-versed in the sacred scriptures.

Guru-Bhakti Yoga As a Science

22. The highest and the easiest Yoga to practise in this age is Yoga of Guru-Bhakti.
23. The greatest point in the philosophy of Guru-Bhakti Yoga is to identify the Guru with the Absolute.
24. The practical aspects of philosophy of Guru-Bhakti Yoga is to realise the oneness of Guru with his Ishta Devata.
25. Guru-Bhakti Yoga is not a system which can be taught by lectures or correspondence courses. The student should live under a preceptor for many years and lead a rigorous life of austerity, discipline, celibacy and practice of deep meditation.
26. Guru-Bhakti Yoga is the science of all sciences.

Fruits of Guru-Bhakti Yoga

27. Guru-Bhakti Yoga confers immortality, eternal bliss, freedom, perfection, perennial joy and everlasting peace.
28. The practice of Guru-Bhakti Yoga induces non-attachment and dispassion for worldly objects and bestows Kaivalya Moksha.
29. The practice of Guru-Bhakti Yoga will help the disciple to control the emotions and passions and will give him power to resist temptations and to remove the disturbing elements from the mind and make him fit to receive Guru's Grace which takes him to the other shore of darkness.
30. Practice of Guru-Bhakti Yoga bestows immortality, supreme peace and perennial joy.

31. The practice of Guru-Bhakti Yoga will enable you to get rid of fear, ignorance, pessimism, confusion of mind, disease, despair, worry, etc.

Sadhana of Guru-Bhakti Yoga

32. Guru-Bhakti Yoga is the transformation of the ego sense which consists in transmutation of individual feeling, willing, understanding, determining into infinite Consciousness.

33. The Sadhanas laid down in the Guru-Bhakti Yoga are very simple and sure ways to take to the other shore of fearlessness.

34. Guru-Bhakti Yoga is a method of strict discipline achieved through the grace of Guru.

35. Service of Guru without expectation of fruits and ever increasing devotion to the Lotus-Feet of Guru is the integral Sadhana according to the Guru-Bhakti Yoga system of philosophy.

36. He who practises Guru-Bhakti Yoga without ethical perfection, devotion to Guru, etc., cannot obtain the grace of Guru.

Importance of Guru-Bhakti Yoga

37. Guru-Bhakti Yoga is the foundation of all other Yogas, viz., Karma Yoga, Bhakti Yoga, Raja Yoga, Hatha Yoga, etc.

38. He who has turned his face from the path of Guru-Bhakti Yoga goes from death to death, from darkness to darkness and ignorance to ignorance.

39. Practice of Guru-Bhakti Yoga offers a clear definite path for the realisation of the highest end of life.

40. Practice of Guru-Bhakti Yoga is open to one and all. All great souls, all master-minds have done great work through the practice of Guru-Bhakti Yoga.

41. Guru-Bhakti Yoga includes all other Yogas. Without taking recourse to Guru-Bhakti Yoga nobody can practise other Yogas which are hard to tread.

42. Guru-Bhakti Yoga school of thought gives great importance to obtaining Guru Kripa through Acharyopasana.

43. Guru-Bhakti Yoga is as old as Vedic and Upanishadic times.

44. Guru-Bhakti Yoga teaches the way to wipe out all pains and sorrows in life.

45. Guru-Bhakti Yoga is the only unfailing remedy for the ills of life.

46. The path of Guru-Bhakti Yoga brings fruits quickly only for a worthy disciple.

47. Guru-Bhakti Yoga ends in the annihilation of ego and attainment of bliss immortal.

48. Guru-Bhakti Yoga is the best Yoga.

Stumbling Blocks on the Path

49. Shyness to do Sashtanga prostration to the sacred feet of Guru is a great hindrance in the practice of Guru-Bhakti Yoga.

50. Self-sufficiency, self justification, vanity, self-conceit, self-assertion, procrastination, obstinacy, fault-finding, evil company, dishonesty, arrogance, lust, anger, greed, and egoism are the great stumbling blocks on the path of Guru-Bhakti Yoga.

51. Annihilate the fluctuating potency of the mind through ceaseless practice of Guru-Bhakti Yoga.

52. When the dissipated rays of the mind are collected by the practice of Guru-Bhakti Yoga you can work wonders.

53. Guru-Bhakti Yoga cult greatly stresses upon the service of Guru for attaining the purity of heart, to meditate and realise.

54. A true aspirant rejoices to the practice of Guru-Bhakti Yoga.

55. First understand the philosophy of Guru-Bhakti Yoga, then put it into practice. You will succeed.

56. A very effective way of rooting out all evil qualities is to put into practice sincerely the Yoga of Guru-Bhakti.

Fundamentals of Guru-Bhakti Yoga

57. Absolute faith in the preceptor is the root of the Guru-Bhakti Yoga tree.

58. Ever increasing devotion, humility, obedience, etc., are the branches of the tree. Service is the flower. Self-surrender to him is the immortal fruit.

59. You are bound to succeed in the practice of Guru-Bhakti Yoga if you have a firm faith and devotion to the lifesaving feet of Satguru.

60. True and sincere surrender unto the Guru is the essence of Guru-Bhakti Yoga.

61. Practice of Guru-Bhakti Yoga means an intense pure love for Guru.

62. No progress in the Yoga of Guru-Bhakti is possible without honesty.

63. Live in a quiet place with higher spiritual vibrations under a Guru who is a great Yogi or adept. Then practise under him the Yoga of Guru-Bhakti. Only then you can attain success in the Guru-Bhakti Yoga.

64. The ringing note of the Guru-Bhakti Yoga is unconditioned self surrender to the Lotus-Feet of Brahma Nishtha Guru.

Cardinal Notes in Guru-Bhakti Yoga

65. According to the Guru-Bhakti Yoga school of thought Guru and God are one; hence total self-surrender to Guru is very essential.

66. Self-surrender to Guru is indeed the highest rung in the ladder of Guru-Bhakti Yoga.
67. Service of Guru is a sine-qua-non in the practice of Guru-Bhakti Yoga.
68. Grace of Guru is the end or goal of Guru-Bhakti Yoga.
69. Pig-headed students cannot have any definite progress in the practice of Guru-Bhakti Yoga.
70. Evil company is an enemy of a disciple who wants to practise Guru-Bhakti Yoga.
71. Give up sensual life if you want to practise the Yoga of Guru-Bhakti.

Pathway to Immortal Bliss

72. Everyone who longs to transcend misery and obtain joy and happiness in life should sincerely practise Guru-Bhakti Yoga.
73. True lasting happiness can be had by taking recourse to Guru Seva Yoga. But not in external perishable objects.
74. Is there no escape from the unceasing cycle of births and deaths, pleasure and pain, joy and misery? Listen, O disciple, there is one sure way; turn away your mind from the sensual objects which are perishable and take recourse to Guru Seva Yoga which takes you beyond dualities.
75. Real life begins when a man takes recourse to Yoga of Guru-Bhakti which bestows on the practitioner the everlasting happiness here and hereafter.
76. Practice of Guru-Bhakti Yoga gives you immeasurable and immense joy.
77. Guru-Bhakti Yoga bestows on the practitioner longevity and bliss eternal.
78. The mind is at the root of Samsara or world processes. The mind is the cause for bondage and freedom; pleasure and pain. This mind can be controlled only by practice of Guru-Bhakti Yoga.
79. Guru-Bhakti Yoga confers immortality, eternal bliss, freedom, perfection, perennial joy and everlasting peace.

Greatness of Guru-Bhakti Yoga

80. The avenue to the supreme peace begins from the practice of Guru-Bhakti Yoga.
81. Whatever may be acquired by asceticism, by renunciation, by other Yogas, by charity and auspicious acts, etc., all these are speedily acquired by practising Guru-Bhakti Yoga.
82. Guru-Bhakti Yoga is an exact science that teaches the method of overcoming the lower nature and attaining the supreme bliss.
83. Some people think that Guru Seva Yoga is an inferior type of Yoga. They have thoroughly misunderstood the secret of spirituality.

84. Guru-Bhakti Yoga, Guru Seva Yoga, Guru Sharana Yoga, etc., are synonymous terms. They are one and the same.

85. Guru-Bhakti Yoga is the king among all Yogas.

86. Guru-Bhakti Yoga is the easiest, surest, quickest, cheapest, safest way for God-consciousness. May you all attain God-consciousness in this very birth through the practice of Guru-Bhakti Yoga.

Instructions to the Student

87. Take recourse to Guru-Bhakti Yoga and regain your lost divinity.

88. Practise Guru-Bhakti Yoga and go beyond all that causes duality and sorrow.

89. The practice of Guru-Bhakti Yoga bestows on the disciple supreme peace, joy and immortality.

90. It is very easy to tame a wild tiger, lion or elephant. It is very easy to walk over the fire or water. But it is very difficult to surrender to the Lotus-Feet of Satguru unless a person has real aspiration to practise Guru-Bhakti Yoga.

91. Guru-Bhakti Yoga is control of mind and its modifications through the service of Guru.

92. Perfect unconditioned self-surrender to Guru is the sure way to attain Guru-Bhakti.

93. The foundation of Guru-Bhakti Yoga is based on absolute faith in Guru.

94. If you really want God, turn away from worldly enjoyments and take recourse to practice of Yoga of Guru-Bhakti.

95. Continue the practice of Guru-Bhakti Yoga without any interruption.

96. Practice of Guru-Bhakti Yoga alone can make one fearless and ever happy in all walks of life.

97. Seek the immortal blissful Atman within through the practice of Guru-Bhakti Yoga.

98. Make the Yoga of Guru-Bhakti the only purpose, aim and real interest in life. You will reach supreme happiness.

99. Guru-Bhakti Yoga is an auxiliary to knowledge or Jnana.

100. The chief aim of Guru-Bhakti Yoga is to control the unruly senses and the wandering mind.

101. Guru-Bhakti Yoga is one of the ancient systems of Hindu Culture which lead man to eternal happiness and blissful union with God.

102. Yoga of Guru-Bhakti is a system of spiritual and mental self-development.

103. Guru-Bhakti Yoga seeks to release man from the clutches of matter and restore him to his original state of divine glory and immortal bliss.

104. The practice of Guru-Bhakti Yoga makes the body and the mind free from defects and diseases.

105. Yoga of Guru-Bhakti bestows on the practitioner physical and mental efficiency.

106. Guru-Bhakti Yoga makes a man free from suffering, pain and old age and confers longevity and everlasting bliss.

107. Guru-Bhakti Yoga includes every discipline, physical, mental, moral and spiritual which leads to Self-mastery and Self-realisation.

108. Yoga of Guru-Bhakti is the science and art of mastering the forces of mind.

YouTube Videos

Guru Paduka 3by Prasanthi Bhajan Group (6 min):

<https://youtu.be/KI0KwXHNGmQ?si=RbDqhQUGbNLkdJLB>

Guru Paduka Stotram by Art of Living (7 min):

https://youtu.be/HTGffvhp_XA?si=tkruhFR939g-WvU3

Guru Paduka Stotram by Ishwar Singh (7 min):

<https://youtu.be/nmeNd9PFqaA?si=S-YKZtlcKgZUIU1>

Guru Paduka Stotram by ISKCON, Bangalore (8 min):

<https://youtu.be/nmeNd9PFqaA?si=CqeEwLRCUemO7YU9>

Guru Paduka stotram by Gautam Dabir et al (7 min):

https://youtu.be/HTGffvhp_XA?si=eXChv3ilHrVeETUo

Guru Paduka stotram by Raghav Reddy (9 min):

https://youtu.be/5xv1aqNE3GY?si=DglZlapG1crMURB_



ॐ सह ना॑ ववतु । सह नौ॑ भुनक्तु । सह वी॒र्यं॑ करवावहे । तेज॑स्विना॒वधी॑तमस्तु मा वि॒द्विषा॑वहे ॥ (3)
ॐ शान्तिः॒ शान्तिः॒ शान्तिः॑ ॥ (3)

Dr. M. Thirumaleshwar

**Sri Annapoorna Stotram -
by Adi Shankaracharya**



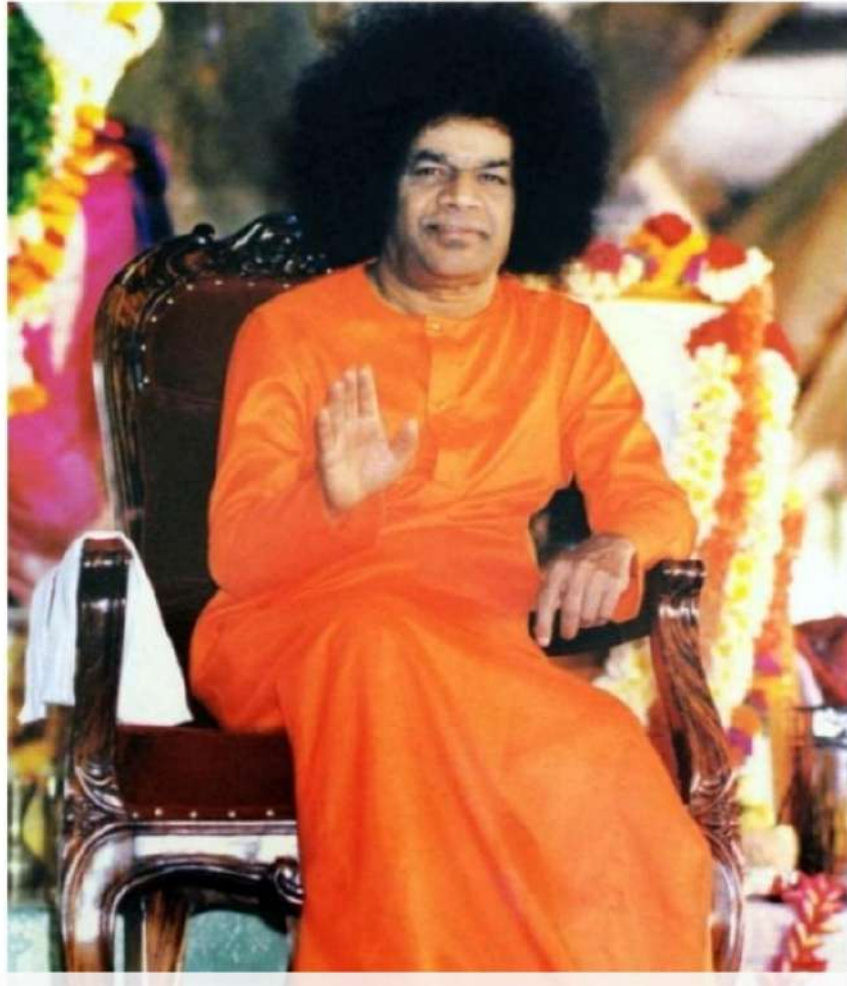
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DEDICATION

**This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba**



**There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent**

.....Bhagavan Sri Sathya Sai Baba

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PREFACE



This free ebook gives briefly the info about Sri Annapoorna Stotram.

First, Annapoorna Stotram In Sanskrit is given. Then, translation and meaning of this Stotram in English is given. Next details about Annapoorna goddess such as etymology, iconography, literary sources, legends, worship, locations of famous Annapoorna temples, Ma Annapoorna in the city of Kashi, story of Parvati, epithets, about Annapoorna stuti and Vrata, stories from Puranas, importance of “Anna” or Food, Lord Rama's sayings...etc are given.

Links to YouTube videos give the chanting of this Stotram by famous singers such as MS Subbulakshmi, Rajashri Soul, Rajalakshmee Sanjay etc.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn info from many websites, YouTube etc as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
December 19, 2023
Email: tmuliya@rediffmail.com

Sri Annapurna Stotram in Sanskrit

Shri Annapurna Stotram is a beautiful Stotra composed by Adi Shankaracharya. 'Anna' means food or grain and 'poorna' means complete. Goddess Annapurna is the goddess of food and nourishment in Hinduism. In Annapurna stotram Adi Shankaracharya is praying to Maa Annapurna to provide food to all. The Annapurna Stotram by Adi Shankaracharya is an exquisite hymn in praise of the Mother Goddess Annapurna , the sustainer of the three worlds as the giver of Food and nourishment to all Beings.

श्री अन्नपूर्णा स्तोत्रम्

नित्यानन्दकरी वराभयकरी सौन्दर्यरत्नाकरी
निर्धूताखिलघोरपावनकरी प्रत्यक्षमाहेश्वरी ।
प्रालेयाचलवंशपावनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥१॥

नानारत्नविचित्रभूषणकरी हेमाम्बराडम्बरी
मुक्ताहारविलम्बमानविलसद्वक्षोजकुम्भान्तरी ।
काश्मीरागरुवासिताङ्गरुचिरे काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥२॥

योगानन्दकरी रिपुक्षयकरी धर्मार्थनिष्ठाकरी
चन्द्रार्कानलभासमानलहरी त्रैलोक्यरक्षाकरी ।
सर्वेश्वर्यसमस्तवाञ्छितकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥३॥

कैलासाचलकन्दरालयकरी गौरी उमा शङ्करी
कौमारी निगमार्थगोचरकरी ओङ्कारबीजाक्षरी ।
मोक्षद्वारकपाटपाटनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥४॥

दृश्यादृश्यविभूतिवाहनकरी ब्रह्माण्डभाण्डोदरी
लीलानाटकसूत्रभेदनकरी विज्ञानदीपाङ्कुरी ।
श्रीविश्वेशमनःप्रसादनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥५॥

उर्वीसर्वजनेश्वरी भगवती मातान्नपूर्णेश्वरी
वेणीनीलसमानकुन्तलहरी नित्यानन्दानेश्वरी ।
सर्वानन्दकरी सदा शुभकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥६॥

आदिक्रान्तसमस्तवर्णनकरी शम्भोस्त्रिभावाकरी
काश्मीरात्रिजलेश्वरी त्रिलहरी नित्याङ्कुरा शर्वरी ।
कामाकाङ्क्षकरी जनोदयकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥७॥

देवी सर्वविचित्ररत्नरचिता दाक्षायणी सुन्दरी
वामं स्वादुपयोधरप्रियकरी सौभाग्यमाहेश्वरी ।
भक्ताभीष्टकरी सदा शुभकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥८॥

चन्द्रार्कानलकोटिकोटिसदृशा चन्द्रांशुबिम्बाधरी
चन्द्रार्कग्निसमानकुन्तलधरी चन्द्रार्कवर्णेश्वरी ।
मालापुस्तकपाशासाङ्कुशधरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥९॥

क्षत्रत्राणकरी महाऽभयकरी माता कृपासागरी
साक्षान्मोक्षकरी सदा शिवकरी विश्वेश्वरश्रीधरी ।
दक्षाक्रन्दकरी निरामयकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥१०॥

अन्नपूर्णं सदापूर्णं शङ्करप्राणवल्लभे ।
ज्ञानवैराग्यसिद्ध्यर्थं भिक्षां देहि च पार्वति ॥११॥

माता च पार्वती देवी पिता देवो महेश्वरः ।
बान्धवाः शिवभक्ताश्च स्वदेशो भुवनत्रयम् ॥१२॥

Ref: adishankara.indiaforyou.in

Annapoorna Stotram- meaning in English

नित्यानन्दकरी वराभयकरी सौन्दर्यरत्नाकरी
निर्धूताखिलघोरपावनकरी प्रत्यक्षमाहेश्वरी ।
प्रालेयाचलवंशपावनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ १ ॥

*nityānandakarè varābhayakarè saundaryarathākarè
nirdhutākhila dorapāvanākari pratyakshaamāheshvarè
prāleyācalavamshapāvanakarè kāshèpurādhèshvarè
bhikshām dehi krpāvalambanakarè mātānnapurneshvari(1)*

Oh! Mother Annapurna! renderer of the support of compassion, the bestower of eternal happiness, the donor of gifts and protection, the ocean of beauty, the destroyer of all sins and purifier, the great goddess, the purifier of the family of Himavan, and the great deity of Kasi, (thou) grant us alms.

नानारत्नविचित्रभूषणकरी हेमाम्बराडम्बरी
मुक्ताहारविलम्बमान विलसत् वक्षोजकुम्भान्तरी ।
काश्मीरागरुवासिता रुचिकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ २ ॥

*nánáratnavicitrabhushanakarè hemámbarádambari
muktáhárvilambamánavilasadvakshojakumbhántarè
káshmérágaruvásitá rucikari káshèpurádhèshvarè
bhikshám dehi krpávalambanakarè mâtánnapurneshvari(2)*

Oh! Mother Annapurna! renderer of the support of compassion, one who is adorned with ornaments made up of different kinds of gems, wearer of golden-laced dress, the space, in between whose breasts shines with the pendant garland of pearls, the beautiful – bodied, rendered and the presiding deity of Kasi, (thou) grant us alms.

योगानन्दकरी रिपुक्षयकरी धर्मार्थनिष्ठाकरी
चन्द्रार्कानलभासमानलहरी त्रैलोक्यरक्षाकरी ।
सर्वैश्वर्यसमस्तवाञ्छितकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ ३ ॥

*yogánandakarè ripukshayakarè dharmāikanishtakari
chandrārkunalabhāsamānalaharè trailokyarakshākari
sarvaishvaryakari tapaç phalakari kásèpurádhishvari
bhikshám dehi krpávalambanakarè mâtánnapurneshvari(3)*

Oh! Mother Annapurna! the renderer of the support of compassion, the giver of happiness obtainable through yoga, the destroyer of the enemies, the cause of (men) getting deep-rooted in righteousness, the possessor of the waves of splendour of the three worlds, the donors of all riches, the bestower of the fruits of penance, and the presiding deity of Kasi, (thou) grant us alms.

कैलासाचलकन्दरालयकरी गौरी उमा शङ्करी
कौमारी निगमार्थगोचरकरी ओङ्कारबीजाक्षरी ।
मोक्षद्वारकपाटपाटनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ ४ ॥
*kailásácalakandarālayakari graurè hyumá shāñkari
kaumārè nigamārthagocarakarè hyonkárábējākshare
mokshadvárakaváûanakarè káshèpurádhèshvarè
bhikshám dehi krpávalambanakarè mâtánnapurneshvari(4)*

Oh! Mother Annapurna! the renderer of the support of compassion, the resident of the caves of the Kailasa mountains, golden-complexioned, Oh! Uma! the consort of Sankara, endowed always with maidenhood, the cause of our comprehension of the purport of the Vedas, whose basic syllable is the syllable 'Om', the opener of the doors of emancipation and the presiding deity of Kasi, (thou) grant us alms.

दृश्यादृश्य विभूतिवाहनकरी ब्रह्माण्डभाण्डोदरी
लीलानाटकसूत्रभेदनकरी विज्ञानदीपाङ्कुरी ।
श्रीविश्वेशमनः प्रसादनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ ५ ॥
*drushyádrushyavibhutèvá hanakarè brahmánadabhánad odarè
lèlánáûakasutrakhelanakarè vijnyanádèpāñkurè*

*shrèvishveshamanah prasádanakarè káshèpurádhèshvari
bhikshám dehi krpávalambanakarè mâtánnapurneshvari(5)*

Oh! Mother Annapurna! the renderer of the support of compassion, the conveyor of the visible and invisible prosperity, the container of the primordial egg, the directress of the sportive drama (of the world), the flame of the lamp of true knowledge, the source of the mental happiness of Sri Visvanatha, and the presiding deity of Kasi, (thou) grant us alms.

आदिक्षान्तसमस्तवर्णनकरी शम्भोस्त्रिभावाकरी
काश्मीरा त्रिजलेश्वरी त्रिलहरी नित्याङ्कुरा शर्वरी ।
कामाकाङ्क्षकरी जनोदयकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ ७ ॥
*ádikshántasamastavarnaankari shambhostribhávákari
káshmirá tripureshvri trinayani vishveshvari sharvaè
svargadvárakaváûanakarè káshèpurádhèshvarè
bhikshám dehi krpávalambanakarè mâtánnapurneshvari(6)*

Oh! Mother Annapurna! the renderer of the support of compassion, the maker of the letters 'a' (,) to 'ksha' (®), the cause of the three acts of Sambhu, namely, the creation, protection and destruction, the wearer of saffron, the consort of the destroyer of the three cities, the consort of the three-eyed lord, the governess of universe, the form of the goddess of night, the opener of the gates of heavens, and the presiding deity of Kasi, (thou) grant us alms.

उर्वी सर्वजनेश्वरी भगवती माताऽन्नपूर्णेश्वरी
वेणीनीलसमानकुन्तलधरी नित्यान्नदानेश्वरी ।
सर्वानन्दकरी सदाशुभकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ ६ ॥
*urvi sarvajaneshvarè jayakarè mâtá kôpáságarè
venainilasamána kuntaladharè nêtýánnadáneshvarè
sákshánmokshakarè sadá shubhakarè káshèpurádhèshvarè
bhikshám dehi krpávalambanakarè mâtánnapurneshvari(7)*

Oh! Mother Annapurna! the renderer of the support of compassion, the form of the earth, the governess of all men, the cause of victory, the mother, the ocean of compassion, the possessor of beautiful and dark braid of hair resembling the flower of the indigo plant, the giver of food daily, the direct bestower of emancipation and eternal welfare, and the presiding deity of Kasi, (thou) grant us alms.

देवी सर्वविचित्ररत्नरचिता दाक्षायणी सुन्दरी
वामे स्वादुपयोधरा प्रियकरी सौभाग्य माहेश्वरी ।
भक्ताभीष्टकरी सदाशुभकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ ८ ॥
*devè sarvavicitraratnaracitá dáksháyanaè sundarè
vámá svádupayodhará priyakari# saubhagyamáheshvarè
bhaktábhèshûakarè sadá shubhakarè káshèpurádhèshvarè
bhikshám dehi krpávalambanakarè mâtánnapurneshvari(8)*

Oh! Mother Annapurna! the renderer of the support of compassion, Oh! Goddess! adorned with different kinds of gems, the daughter of Daksha, the most beautiful, bearer of benign

breasts, doer of good to all, endowed with good fortune, fulfiller of the desires of the devotees, doer of auspicious acts, and the presiding deity of Kasi, (thou) grant us alms.

चन्द्रार्कानलकोटिकोटिसदृशा चन्द्रांशुबिम्बाधरी
चन्द्रार्कग्निसमानकुण्डलधरी चन्द्रार्कवर्णेश्वरी ।
मालापुस्तकपाशसाङ्कुशधरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ ९ ॥

*candarārkānalakoûikoûisadøshi candrármshubimbádharè
candrākāgnidamānakunaãaladharè candrárkavarnaeshvarè
mālápustakapāśhasāñkushadhari káshèpurádhèshvarè
bhikshám dehi krpávalambanakarè mâtánnapurneshvari(9)*

Oh! Mother Annapurna! the renderer of the support of compassion, one who resembles crores and crores of suns, moons and fires, endowed with lips resembling the red pearl and the bimba fruit, bearer of ear-ornament resembling the moon, sun and fire (in radiance), having a complexion of the goad, and the presiding deity of Kasi, (thou) grant us alms.

क्षत्रत्राणकरी महाऽभयकरी माता कृपासागरी
साक्षान्मोक्षकरी सदा शिवकरी विश्वेश्वरी श्रीधरी ।
दक्षाक्रन्दकरी निरामयकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ १० ॥
*Kshatrarānaakari mahābhayaharè mâtá kṛpāshgari
sarvānandakarè sadá shivakarè visheshvari shridhari
dakshakrandakari nirāmaykari káshipuradhèshvarè
bhikshám dehi krpávalambanakarè mâtánnapurneshvari(10)*

Oh! Mother Annapurna! the renderer of the support of compassion, the protector of the dominion remover of great fear, the mother, the ocean of compassion, the cause of the happiness of all, the eternal doer of good, the consort of Visvesvara, the form of Lakshmi, the destroyer of the sacrifice of Daksha, one who makes us free from diseases, and the presiding deity of Kasi, (thou) grant us alms.

अन्नपूर्ण सदापूर्ण
शङ्करप्राणवल्लभे ।
ज्ञानवैराग्यसिद्ध्यर्थ
भिक्षां देहि च पार्वति ॥ ११ ॥
*annapurnae sadápurnae
shañkaraprānaavallabhe
jòānavarāgyasiddhyartham
bhikshám dehi ca párvati(11)*

Oh! Parvati! Annapurna! always full, the dear consort of Sankara, grant us alms for the sake of securing knowledge and detachment.

माता च पार्वती देवी
पिता देवो महेश्वरः ।
बान्धवाः शिवभक्ताश्च
स्वदेशो भुवनत्रयम् ॥ १२ ॥

*mátát ca párvatè devè pitá devo maheshvaraḥ
bándhavaáḥ sivabhaktáśhca swadesho bhuvanatrāyam*

Goddess Parvati is my Mother, Lord Mahesvara is my Father, the devotees of Lord Siva are my relatives; and the three worlds are my own country.

॥ इति श्रीमच्छङ्कराचार्यविरचितं अन्नपूर्णास्तोत्रं सम्पूर्णम् ॥

Ref: Wikipedia

Annapoorna goddess

Annapurna, Annapurneshwari, Annada or Annapoorna (**Sanskrit**: अन्नपूर्णा, **Bengali**: অন্নপূর্ণা, **IAST**: Annapūrṇa, lit. *filled with or possessed of food*)^[1] is a manifestation of **Parvati** and is known as the **Hindu** goddess of food and nourishment. Worship and offering of food are highly praised in Hinduism, and therefore, the goddess Annapurna is regarded as a popular deity. She is a manifestation of the goddess **Parvati**, the wife of **Shiva**,^[2] and is eulogised in the ***Annada Mangal***, a narrative poem in **Bengali** by **Bharatchandra Ray**. The ***Annapurna Sahasranama*** is dedicated to the goddess and praises her one thousand names, while the ***Annapurna Shatanama Stotram*** is dedicated to her 108 names.

A few temples exist that are dedicated to her, some of the most prominent being the **Annapurna temple** at **Horanadu** established by **Sage Agastya** on the banks of river **Bhadra**, **Annapurna Devi Mandir** in **Varanasi** and so on. Since **Akshaya Tritiya** is considered to be the birthdate of Annapurna, the day is believed to be very auspicious for buying gold jewellery.

Etymology

Annapurna is derived from **Sanskrit** meaning *the giver of food and nourishment*. *Anna* (अन्न) means "food" or "grains" and *pūrṇa* (पूर्ण) means "full, complete and perfect."

It is believed that Mount **Annapurna** in the **Himalayas** is named after her as the goddess is believed to be one of the daughters of **Himavat**, the king of the mountains.^[4] The Western world names her the "Hindu God of Cooking," considering her association with food items.

Iconography

The **Agamas** (religious texts) describe the iconography of Annapurna as a youthful goddess having red complexion with a face round like the full moon, three eyes, high breasts, and **four hands**. The lower left hand is depicted as holding a vessel full of delicious porridge. The right hand with a golden ladle adorned with various jewels. The other two hands depict the **Abhaya** and **Varada** poses. She is depicted with wristlets and golden jewellery on her chest. She is seated on a throne with the crescent moon adorning her head.^[7]

In some depictions, Shiva is shown standing to her right with a begging bowl, begging her for alms. Shiva in ***Annapurna Stotra*** described the deity always holding a scripture, akshamala and opener of doors of **Moksha** in her hands in place of vessel and ladle, indicating his prayer to Annapurna being spiritual perfection rather than food

Literary sources

Annapurna is mentioned in Hindu religious texts such as the *Rudrayamala*, *Sivarahasya*, *Annapurnamantratsava*, *Maha Tripurasiddhanta*, *Annapurna Kavacha*, *Annapurnahavamti*, *Annapurnamalininaksatramalika*, and *Bhairvahyantantra*.^[6] The *Kumara Sambhavam* by *Kalidasa* makes vivid mention about Varanasi and the deity Annapurna. The goddess is also described as the source of knowledge and the main deity in the *Annapurna Upanishad*, which is considered a minor Upanishad among the 108 Upanishads. In this text, praying to Annapurna is the means by which the sage Ribhu attains knowledge.

The *Devi Bhagavata* written during the 3rd and 4th centuries CE refers to Annapurna as the goddess of *Kanchipuram* and *Vishalakshi* as the goddess of Varanasi. The *Skanda Purana*, written during the 7th century, states the sage *Vyasa* was led to Varanasi by a curse, and Annapurna came as a housewife and offered him food. The *Linga Purana* mentions that Shiva was begging for food for his children as he could not get food in the world due to a miracle created by his consort Parvati. Parvati came out as Annapurna and offered food to Shiva at his doorsteps. The legend of *Kasi Viswanath Temple* in Varanasi is associated with the story that Shiva built the temple there in her honour.^[9] *Adi Sankara* (8th century), the proponent of the *Advaita* school of Hinduism, has written *Annapurna Stotra*, a book glorifying the deity.

The mention of Annapurna is also found in *Kumara Sambhava*, a *Telugu* literature, by Nannechola, a Shaiva poet of the 12th century. There is also a mention of the deity in *Kasikhand* by Srinatha, a Telugu poet of the 13th century.

Legend



Annapoorna serving food to Shiva

One day, the god Shiva and his consort Parvati got into an argument about the material world. Shiva said that everything materialistic was just an illusion, including the food that the humans ate. This infuriated Parvati, who governs materialistic aspects. To show Shiva and

the world her importance, she disappeared, saying that she wanted to see how the world would survive without her.

With Parvati's disappearance, the world was deprived of food, and a famine occurred. Shiva's followers begged him for food; even the Gods were forced to beg for food, but could not find any food. Finally, Shiva and his followers realised that there was only one kitchen on earth, in the city of [Varanasi](#) (Kashi), where food was still available.

Shiva went to Kashi to beg for food. To his surprise, the kitchen was owned by his wife Parvati, but in the form of Annapurna. She wore celestial purple and brown garments, which were lightly adorned with ornaments. She was seated on a throne, serving and distributing food to the starving gods and hungry inhabitants of the earth. Annapurna offered her food as alms to Shiva and made him realise that as Brahman, Shiva might have outgrown hunger; but his followers had not.

Worship

Food is considered sacred in Hinduism, and prayers are offered before consuming it. The person who identifies the importance of *Annam* (food) within the five layers of the body helps carry life in the worldly process and subsequently seeks to identify [Brahman](#), the enlightenment. [Annadana](#), the donation of food, is highly praised in Hinduism. The importance of Annadana is prescribed in the *Vishnu Dharamottara*, [Agni Purana](#), [Padma Purana](#), [Kurma Purana](#), *Nandi Purana*, and [Vayu Purana](#).^[6]



Annapurna with consort Shiva

Annapurna is worshipped through the recitation of her thousand names and her one hundred and eight names. The *Sri Annapurna Ashtakam* composed by [Shankaracharya](#) is chanted by several devout Hindus around the world as a prayer for nourishment, wisdom, and renunciation. Before partaking of any food, Hindus chant the following prayer:

**Oṃ Annapūrṇe sadāpūrṇe Śaṅkara prāṇa vallabhe jñāna vairāgya siddhyartham
bhikṣām dehī ca pārvatī. Māta me Pārvatī devī pitā devo Maheśvara bāndhavāḥ
Śiva bhaktāśca svadeśo bhūvanatrayam.**

**Oh Annapurna, who is forever complete, more beloved to Lord Shiva than life.
Oh Parvati give me the alms of Your grace to awaken within me spiritual
knowledge, inner freedom, prosperity, and spiritual attainment.**

**My mother is Goddess Parvati, my father is the Supreme Lord Maheshwara
(Shiva).**

**My relatives are the devotees of Lord Shiva, wherever they are in the three
worlds.**

The *Annapurna Vrat Katha* containing stories of her devotees are also recited by her devotees.

In Marathi weddings, the bride is given metal idols of Annapurna and [Bala Krishna](#) by her mother. She worships them before the wedding, by offering rice and grains to the idols. This Viddhi (custom) is known as Gauri Harap. She also takes images of her husband's house and places the idols on them.

Temples

Though Annapurna is a popular deity, there are few temples dedicated to her.^[8]

- **([Annapurna Devi Mandir](#))** dedicated to Annapurna is in [Varanasi, U.P.](#) Annapurna is the Goddess of the city of Kashi (Varanasi), where she is regarded as the queen of Varanasi alongside her consort Vishweshwar (Shiva), the King of Varanasi. In the temple, at noon every day, prasad (foods offered to the goddess) are distributed to the elderly and disabled. During [Navaratri](#), food is distributed on a larger scale.^[10]
- In [West Bengal](#), the ShivaShakti Annapurna temple in [Barrackpore](#) was built by [Rani Rashmoni](#)'s daughter Jagadamba Devi in 1875. This temple was modelled after the famous [Dakshineswar Kali Temple](#).
- In [Madhya Pradesh](#), Annapurna Mandir (Temple) is located near Lal Bagh Palace in Indore.
- **[Annapoorneshwari Temple](#)**, is situated at Horanadu in the [Western Ghats, Chikmagalur](#) of [Karnataka](#), where afternoon and evening prayers are held after the devotees are fed.
- In [Kerala](#), there is a temple in [Chalappally](#) village by the name Kunnam Annapoorneshwari Devi Temple.
- A temple of the goddess is in [Cherukunnu, Kannur, Kerala](#) by the name [Annapurneshwari Temple, Cherukunnu](#).
- In [Puducode](#) town of Kerala, there is Puducode Annapoorneshwari Temple, where the grand celebration of [Navaratri](#) held yearly with grand feast, which is crowded by

thousands of devotees from all around the globe, those who have migrated and settled elsewhere.

- In [Thodupuzha](#) town, there is Thachukuzhikavu Annapoorneswari-Bhadrakali-Navagraha Temple.
- In [Tamil Nadu](#), a famous temple for Annapoornani is situated inside [Odhanavaneswarar Temple, Tiruchotruturai](#). A temple for Annapurna has been constructed near [Watrap, Virudhunagar](#), on the way to Saduragiri. The temple is in the shape of an eight-sided pyramid. The famous Annapoorneshwari temple is in [Coimbatore district](#). Annapurna temple named Andakasieswari is under construction at Achangudi near Tiruvadana Town in [Ramanathapuram district](#).
- A temple is under construction at Pathikonda, [Kurnool district, Andhra Pradesh](#).
- In [Hyderabad](#), her temples are found in Jafferghuda.
- Her temples are there in [Jalandhar](#) and [Bhatinda](#) in [Punjab](#).
- In [Maharashtra](#), her temples are found in [Bhandara](#) and [Akola](#). One of the temple is located in Manegaon of [Solapur District](#)
- Her temples are also found in [Gujarat](#). In [Unjha, Gujarat](#), she is worshipped in as Umiya Mata. Some people in [Gujarat](#) and [Rajasthan](#) also consider [Ashapura Mata](#) as an incarnation of Annapurna Mata. In [Rajasthan](#), her temples are found in Mishroli village in [Jhalawar district](#) and Kagdara village in [Pali district](#). There is one temple of Annapurna Mata in [Chittor Fort](#). It was built by [Maharana Hamir Singh](#). There are other temples in the fort near the Annapurna Mata temple, which are dedicated to Baan Mata, [Charbhuj](#), and Lakshmi-Narayan. On the top of the Ramgarh hill, Rajasthan, Kisnai, and Annapurna Devi temples are situated in the natural cave. Another temple is in [Irinjalakuda Kunjilikattil Annapoorneswari Temple](#). This is a family temple of local exhaust^[clarification needed] community where the rituals are done by Brahmin priests^[11]
- In [Asan, Kathmandu Nepal](#), there is also a temple dedicated to goddess Annapurna in her [Purna Kalash](#) form.

Ref: speakingtree.in

Ma Annapoorna

Annapurna or **Annapoorna** is the Hindu Goddess of nourishment. Anna means food and grains. Purna means full, complete and perfect. She is a form of Parvati, the consort of Shiva. Annapurna is eulogised in *Annada Mangal*, a narrative poem in Bengali by Bharatchandra Ray.[edit]-

City of Kashi

Annapurna is the Goddess of the city of Kashi (now known as Varanasi, U.P., India). Kasi is also known as the City of Light. Ka means the cause, a means the manifestation of consciousness, sa means peace and I is the causal body. Kasi is also the place which causes consciousness to manifest the highest peace of the causal body. And She is the Supreme Goddess of the City of Kasi.

Story of Parvati

Once Shiva told his consort Parvati that the world is an illusion and that food is a part of this illusion called maya.

The Divine Mother who is worshipped as the manifestation of all material things, including food, became angry. To demonstrate the importance of her manifestation of all that is material she disappeared from the world.

Her disappearance brought time to a standstill and the earth became barren. There was no food to be found anywhere and all the beings suffered from the pangs of hunger.

Seeing all the suffering, Mother Parvati was filled with compassion and reappeared in Kasi and set up a Kitchen.

Hearing about her return, Shiva ran to her and presented his bowl in alms saying, "Now I realise that the material world, like the spirit, cannot be dismissed as an illusion." Parvati smiled and fed Shiva with her own hands.

Since then Parvati is worshipped as Annapurna, the Goddess of Nourishment.

Epithets

Annapurna has many names. The *Annapurna Sahasranama* presents her one thousand names and the *Annapurna Shatanama Stotram* contains 108 of her names. She is variously described as:

- She who is full, complete and perfect with food and grains
- She who gives nourishment
- She who is the strength of Shiva
- She who is the grantor of knowledge
- She who takes away all fear
- She who is the Supreme welfare
- She who manifests truth and efficiency
- She who is beyond Maya
- She who is the cause of creation and dissolution
- she who is adi sakthi

Iconography

Physically, Annapurna is described as holding a golden ladle adorned with various kinds of jewels in her right hand and a vessel full of delicious porridge in her left. She is seated on a throne. In some depictions, Lord Shiva is shown standing to her right with a begging bowl, begging her for alms.

It is said that she does not eat a morsel unless all her devotees have been fed in her temple.

Worship

She is worshipped through the recitation of her thousand names and her one hundred and eight names. The *Sri Annapurna Ashtakam* composed by Shankaracharya is chanted by several devout Hindus around the world as a prayer for nourishment, wisdom, and renunciation. Before partaking of any food, Hindus chant the following prayer:

"Oh Annapurna, who is always full, complete, and perfect. Beloved energy of Lord Shiva, for the attainment of perfection in wisdom and renunciation, give me alms, Parvati.

My mother is Goddess Parvati, my father is the Supreme Lord Maheswara (Shiva). My relatives are the devotees of Lord Shiva, and the three worlds are my Motherland."

The *Annapurna Vrat Katha* containing stories of her devotees are also recited by her devotees.

Temples

The most well-known temple dedicated to Goddess Annapurna is in Varanasi, U.P., India. Adjacent to the Sanctum of the Goddess is the Kashi Vishwanath temple. The two are separated by only a few yards. Annapurna is regarded as the queen of Varanasi alongside her husband **Vishweshwar** (Shiva),- the King of Varanasi.

In the temple, at noon time, food offerings to the Goddess are distributed to the elderly and disabled daily. During the Autumn Navaratri food is distributed on a larger scale.

The other famous temple is Annapoorneshwari Temple, situated at Horanadu in the Western Ghats of Karnataka, where evening prayers are held after the devotees are fed.

Ref: kanchikamakoti.org

Sri Annapoorna Stuti and Vrata

From Shankara Stotra Makaranda

Introduction:Legend

There is a story on how Annapoorna, the Bhagavati of Kashi, appeared here. Once upon a time, Shiva and Parvati were playing dice in Kailasa. During the conversation, Shiva said that everything is an illusion (Maya) including the food we consume. He further added that there is nothing substantial other than Parabrahmam. Parvati did not agree and argued that food is essential for the survival of all living beings. This led to a quarrel. (It is to be noted that all these quarrels have a purpose, which is to teach us a lesson that we will understand at the end of the story).

Parvati became angry and disappeared from Kailasa. Subsequently, along with her, all substances including food disappeared from earth. Everyone felt hungry, including Devas, as they depend on humans for Ahuthi (Anna / ghee etc.) which is offered through Yagnas. They all prayed to Shiva, who ultimately found her in Kashi, where she was running a kitchen and doling out food. There he himself had to beg for food and finally agreed that food is essential for all living beings. Thus the quarrel ended, and Parvati returned to Kailasa. However Annapoorna stayed in Kashi permanently to bless the devotees. Later Shiva himself built a temple in Kashi in honour of Devi Annapoorna. In this temple, even now, there is a celebration where Devi Annapoorna goes out in procession in a chariot made of laddus during Diwali. This temple always offers food liberally to all.

Annapoorna worship - stories from Purana

Annapoorna worship is very famous in Sanatana Dharma. Annapoorna Shatha Nama Stotra, SahasranamaStotra etc. are very famous. There is a vrata called Annapoornavrata (though not familiar in the south) and the procedure to perform this vrata is explained in a few books.

Bhavishyottara Purana describes this vrata and the associated story by way of 170 shlokas. In this we come across a lot of lessons on Dharma particularly connected with food, which is associated with human behaviour.

As per this Purana, while Yudhishtira was in exile (vanavasa), he practised Annapoorna vrata on the advice of Agastya to overcome hunger. Agastya further mentioned that Rama, Lakshmana and Sita who also suffered from hunger, observed Annapoorna vrata based on Rishi's advice.

A further story in this purana talks about a brahmana called Dhananjaya, who was suffering from pangs of hunger. He met a sage who explained to him about the Annapoorna vrata and also why he was suffering from hunger at that birth. Dhananjaya in his previous birth, was a friend of a prince. They both got stranded in a forest and felt very hungry. A sage, in his hermitage (ashram) offered them healthy cereal powder (saththu maavu). The prince took it with great respect, while Dhananjaya threw it away which was also picked up and consumed by his friend. Dhananjaya suffered in the present birth because of the sin committed by ignoring the prasada offered by the sage in his previous birth. The prince who respected it, became the King of Kashi. Then the sage advised Dhananjaya to observe Annapoorna vrata. He then searched for people to teach him this vrata, and finally landed in Kamaroopa, Assam. He found some women (they were not humans, but indeed Devis and this is a drama played by Annapoorna) performing this vrata and learnt from them. After performing this vrata, he became wealthy. However, he started to slowly swerve from the path of Dharma. He became arrogant and then weak. Because of the good deeds performed by him in the past, Devi herself appeared before him again, and advised him to perform this vrata once again. Subsequently he was relieved from the problems.

This vrata is performed by giving a vessel full of Anna, to 17 brahmanas, once a year, and this needs to be continued for 17 years. The vrata is completed at the end of 17 years by doing Udyapana.

About “Anna” or Food

A lot of Dharmas are explained about Anna, viz, Anna should never be disrespected (“Annam Na Nindyat” – Taittiriya Upanishad); even if we do not like, we should not criticise; nor waste / disrespect; when a guest is waiting, we should not have food, without offering him. These are considered to be great sins.

Lord Rama's saying

Rama himself mentioned a lot of sins that he might have committed in his previous birth because of which he was suffering. In this context, there are a lot of Dharmas taught to us. One of the sins mentioned by him is that he might have refused to accept an invite to participate in shraadhham (annual ritual performed for Pitrus) as shraadha brahmana. This itself is a great sin. These days, Shraadha brahmanas are considered as a separate category exclusively available for this purpose, which is a wrong notion. They are one among us and should not be isolated. We should participate in shraadha, if invited, even if we have not studied Vedas as long as we are able to recite the prativachanas. Even if we

cannot recite those, the Purohita will help saying some Prathivachanas on our behalf. There are a lot of Dharmas connected with food and other related aspects, mentioned in Annapoorna Vrata.

YouTube Videos

Annapoorna Ashtakam by M S Subbulakshmi (9 min):

https://youtu.be/qXsC1UzAQ-Q?si=M-B4_B5sO9pb_wdX

Annapoorna Ashtakam by Rajalakshmee Sanjay (12 min):

https://youtu.be/1TPzM1YLH_w?si=KBkqgVhs5Ls02IsU

Annapoorna Stotram with lyrics - Rajashri Soul (12 min):

<https://youtu.be/DXVI5xKbdZQ?si=7cVBo9I5zZwvJDdK>

Annapoorna Stotram - Nova Spiritual (7 min):

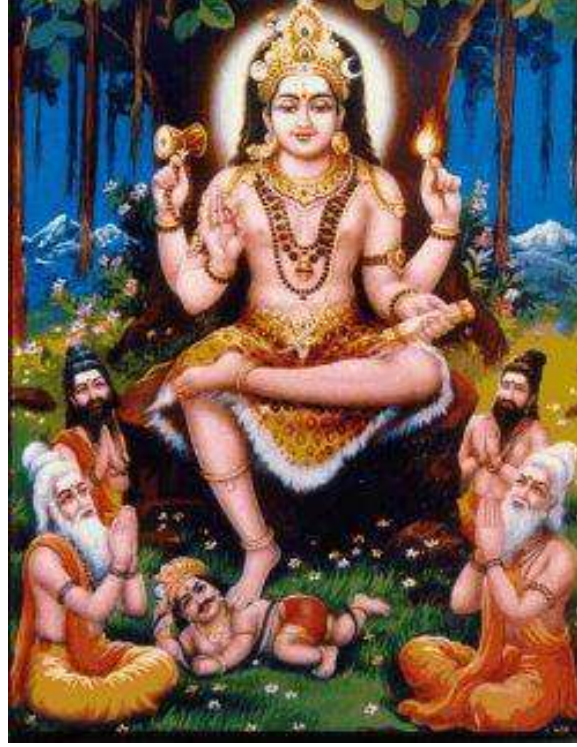
<https://youtu.be/ZRC1ngWNUUo?si=c-V99hxrjogHid45>



ॐ सह ना ववतु । सह नौ भुनक्तु । सह वीर्यं करवावहे । तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ (3)
ॐ शान्तिः शान्तिः शान्तिः ॥ (3)

Dr. M. Thirumaleshwar

**Sri Dakshinamurthy Stotram -
by Adi Shankaracharya**



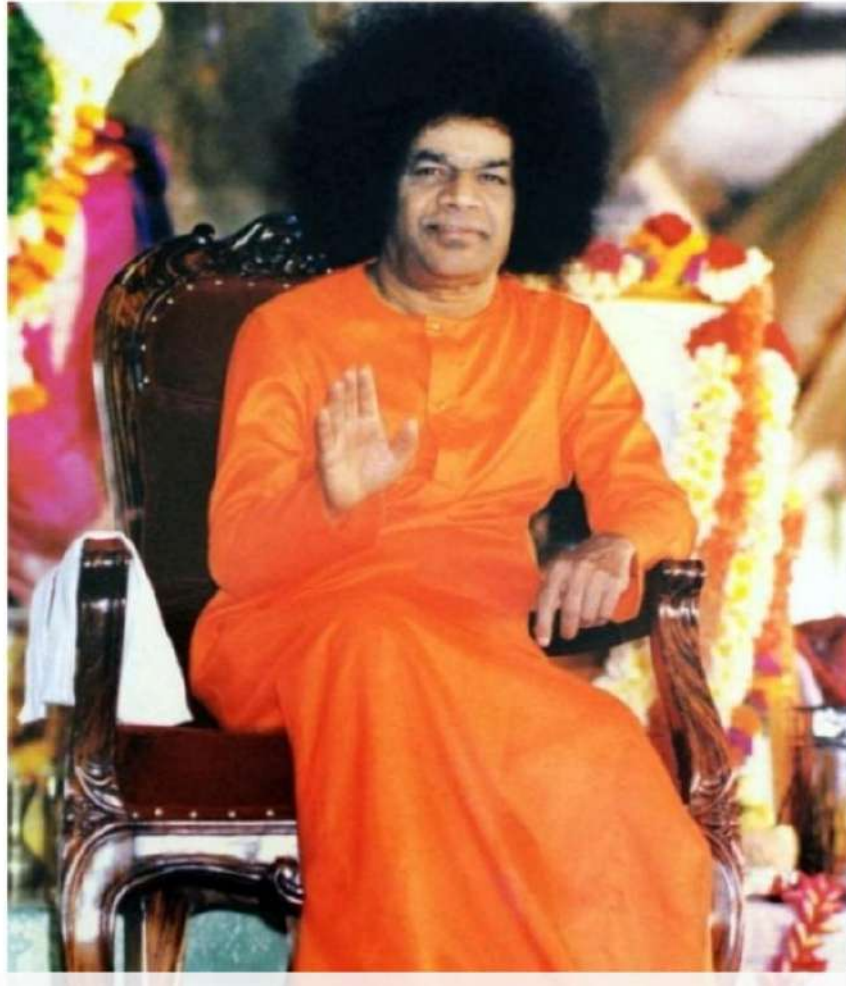
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DEDICATION

**This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba**



**There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent**

.....Bhagavan Sri Sathya Sai Baba

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PREFACE



This free ebook gives briefly the info about Sri Dakshinamurthy Stotram.

First, Dakshinamurthy Stotram In Sanskrit is given. Then, translation and meaning of this Stotram in English is given. Next, an analysis as to who is a Guru, significance of symbolism of the figure of Dakshinamurthy etc are given.

Links to YouTube videos give the chanting of this Stotram by famous singers and a talk in Kannada on Dakshinamurthy Stotram by famous Shatavadhani Dr. R. Ganesh.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn info from many websites, YouTube etc as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
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Ref: devshoppe.com

Shri Dakshinamurthy Stotram in Sanskrit

It was composed by Sri Adi Shankaracharya. Shri Dakshinamurthy Stotram is addressed to a form of Lord Shiva known as Dakshinamurthy. Lord Dakshinamurthy is an aspect of the Hindu god Shiva as a guru (teacher) of all types of knowledge. This aspect of Shiva is his personification as the supreme or the ultimate awareness, understanding and knowledge. Shri Dakshinamurthy Stotram is sung in praise of Lord Shiva in the form of the Divine Teacher, where He is depicted as a young man, facing the South.

श्री दक्षिणामूर्ति स्तोत्रम् ध्यानम्

मौनव्याख्या प्रकटित परब्रह्मतत्त्वं युवानं
वर्षिष्ठांते वसद् ऋषिगणैः आवृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलित चिन्मुद्रमानन्दमूर्तिं
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणो
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥५॥

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशु पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम्
नान्यत् किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥९॥

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन् स्तवे
तेनास्य श्रवणात्तदर्थमननाद्ध्यानाच्च संकीर्तनात् ।
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः
सिद्ध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहृतम् ॥१०॥

॥ इति श्रीमच्छङ्कराचार्यविरचितं दक्षिणामूर्तिस्तोत्रं सम्पूर्णम् ॥

Sri Dakshinamurthy Stotra

translated by T.M.P.Mahadevan

॥ शांतिपाठः ॥
ॐ यो ब्रह्माणं विदधाति पूर्वम्
यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवमात्मबुद्धिप्रकाशं
मुमुक्षुर्वै शरणमहं प्रपद्ये ॥
ॐ शांतिः शांतिः शांतिः

॥ śāmtipāṭhaḥ ॥
om yo brahmāṇaṁ vidadhāti pūrvam
yo vai vedāṁśca prahiṇoti tasmai |
taṁ ha devamātmabuddhiprakāśaṁ
mumukṣurvai śaraṇamaham prapadye ॥

om śāmtiḥ śāmtiḥ śāmtiḥ

I praise Dakṣīnamurti, the handsome youth who has expounded the truth of non-duality by eloquent silence, who is surrounded by a group of disciples consisting of aged sages who are absorbed in the contemplation of the supreme Self, who is the prince among preceptors, who by his hand (i.e., by the union of his thumb and the fore-finger) shows the sign indicating the identity of the individual soul and the supreme Self, who is the embodiment of bliss, who delights in the Self, and who has a charming face.

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १ ॥

viśvaṁ darpaṇadr̥śyamānanagarītulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathā nidrayā |
yaḥ sāksātkurute prabodhasamaye svātmānamevādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye ॥ 1 ॥

1. To Him who by maya as by dream, sees within Himself the universe which is inside Him, like unto a city that is seen in a mirror, (but) which is manifested as if without: to Him who apprehends, at the time of awakening, His own non-dual Self: to Him, of the form of the Preceptor, the blessed Dakṣīnamurti may this obeisance be!

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुनः
मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ २ ॥

bījasyāntarivāṅkuro jagadidaṃ prāṇnirvikalpaṃ punaḥ
māyākalpitadeśakālakalanāvaicitryacitrīkṛtaṃ |
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā
tasmai śrīgurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye || 2 ||

2. To Him who, like a magician or a great Yogin, displays, by His own will, this universe which at the beginning is undifferentiated like the sprout in the seed, but which is made again differentiated under the varied conditions of space and time posited by maya: to Him, of the form of the Preceptor, the blessed Dakṣīnamurti may this obeisance be!

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate
sākṣāttattvamasīti vedavacasā yo bodhayatyāśritān |
yatsākṣātkaraṇādbhavenna punarāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye || 3 ||

3. To Him whose luminosity alone, which is of the nature of Existence, shines forth entering the objective world which is like unto the non-existent: to Him who instructs those who resort to him through the Vedic text “That thou art”: to Him by realising whom there will be no more return to the ocean of transmigration: to Him, of the form of the Preceptor, the blessed Dakṣīnamurti, may this obeisance be!

नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ४ ॥

nānācchidraghaṭodarasthitamahādīpaprabhābhāsvaraṃ
jñānaṃ yasya tu cakṣurādikaraṇadvārā bahiḥ spandate |
jñānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat
tasmai śrīgurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye || 4 ||

4. To Him who is luminous like the light of a great lamp set in the belly of a pot with many holes: to Him whose knowledge moves outward through the eye and other organs: to Him, who shining as ‘I know’, all the entire universe shines after: to Him of the form of the Preceptor, the blessed Dakṣīnamurti, may this obeisance be!

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।
मायाशक्तिविलासकल्पितमहा व्यामोहसंहारिणे
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ५ ॥

dehaṃ prāṇamapīndriyāṅyapi calāṃ buddhiṃ ca śūnyaṃ viduḥ
 strībālāndhajaḍopamāstvahamiti bhrāntā bhr̥śaṃ vādinaḥ |
 māyāśaktivilāsakalpitamahā vyāmohasaṃhāriṇe
 tasmai śrīgurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye || 5 ||

5. Those who know the 'I' as body, breath, senses, the changing intellect, or the void, are deluded like women and children, and the blind and the stupid and talk much. To Him who destroys the great delusion posited by the sport of maya's power: to Him of the form of the Preceptor, the blessed Dakṣīnamurti may this obeisance be!

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
 सन्मात्रः करणोपसहरणतो योऽभूत्सुषुप्तः पुमान् ।
 प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ६ ॥

rāhugrastadivākarendusadr̥śo māyāsamācchādanāt
 sanmātraḥ karaṇopasaṃharaṇato yo'bhūtsuṣuptaḥ pumān |
 prāgasvāpsamiti prabodhasamaye yaḥ pratyabhijñāyate
 tasmai śrīgurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye || 6 ||

6. To the Self, who in sleep becomes pure Existence, on the withdrawal of the veiling by maya, like unto the sun or the moon, in eclipse, and on waking recognizes, 'I have slept till now': to Him, of the form of the Preceptor, the blessed Dakṣīnamurti, may this obeisance be!

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
 व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
 स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
 vyāvṛttāsvanuvartamānamahamityantaḥ sphurantaṃ sadā |
 svātmānaṃ prakāṭīkaroti bhajatāṃ yo mudrayā bhadrayā
 tasmai śrīgurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye || 7 ||

7. To Him who, by means of the blessed hand-pose, manifests to His devotees His own Self that, for ever, shines within as 'I', constantly, in all the inconstant states such as infancy, etc., and waking, etc., to Him, of the form of the Preceptor, the blessed Dakṣīnamurti, may this obeisance be!

विश्वं पश्यति कार्यकारणतया स्वस्वामिसंबन्धतः
 शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
 स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ८ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
 śiṣyācāryatayā tathaiva pitṛputrādyātmanā bhedataḥ |
 svapne jāgrati vā ya eṣa puruṣo māyāparibhramitaḥ
 tasmai śrīgurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye || 8 ||

8. To the Self who, deluded by maya sees, in dreaming and waking, the universe in its distinctions, such as cause and effect, property and proprietor, disciple and teacher, and father and son, likewise – to Him, of the form of the Preceptor, the blessed Dakṣīnamurti may this obeisance be!

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

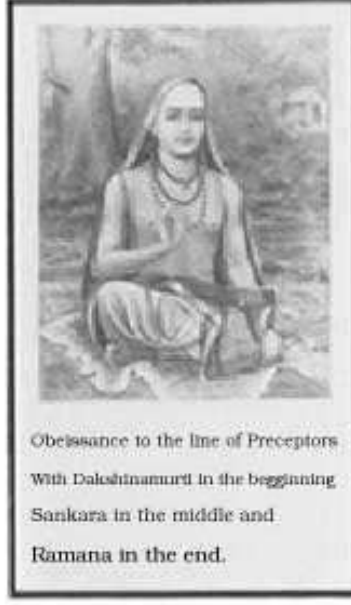
bhūrambhāṃsyanalo'nilo'mbaramaharnātho himāṃśuḥ pumān
ityābhāti carācarātmakamidaṃ yasyaiva mūrtyaṣṭakam |
nānyatkiñcana vidyate vimṛśatāṃ yasmātparasmādvibhoḥ
tasmai śrīgurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye || 9 ||

9. To Him whose eightfold form is all this moving and unmoving universe, appearing as earth, water, fire, air, ether, the sun, the moon and soul: beyond whom, supreme and all-pervading, there exists nought else for those who enquire – to Him, of the form of the Preceptor, the blessed Dakṣīnamurti may this obeisance be!

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन् स्तवे
तेनास्य श्रवणात्तदर्थमननाद्ध्यानाच्च सङ्कीर्तनात् ।
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः var ततः
सिद्ध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहतम् ॥ १० ॥

sarvātmavamiti sphuṭīkṛtamidaṃ yasmādamuṣmin stave
tenāsyā śravaṇāttadarthamananāddhyānācca saṅkīrtanāt |
sarvātmavamahāvibhūtisahitaṃ syādīśvaratvaṃ svataḥ var tataḥ
siddhyettatpunaraṣṭadhā pariṇataṃ caiśvaryaṃavyāhataṃ || 10 ||

10. Since, in this hymn, the All-Self-hood has thus been explained, by hearing this, by reflecting on its meaning, by meditating on it, and by reciting, there will naturally come about lordship (Isvaratva) together with the supreme splendour consisting in All-Self-hood; and the unimpeded supernormal power presenting itself in eight forms will be achieved again.



Obeissance to the line of Preceptors
With Dakshinamurti in the beginning
Sankara in the middle and
Ramana in the end.



The pictures above illustrate this Sanskrit verse of [*Kavyakantha Ganapati Muni*](#)

दक्षिणामूर्ति सारम्भाम्
शंकराचार्ये मध्यमाम्।
रमणाचार्य पर्यन्ताम्
वन्दे गुरुपरम्पराम्॥

dakṣiṇāmūrti sārambhām
śaṅkarācārya madhyamām।
ramaṇācārya paryantām
vande guruparamparām॥

Obeissance to the line of Preceptors
With Dakshinamurti in the beginning,
Sankara in the middle
and Ramana in the end!

Sri Dakshinamurthy

Introduction:

Sri Dakshinamurthy depicts Lord Shiva, which illustrates him as the supreme cosmic teacher (Adi Guru) and is a facet of the Lord as the guru who enlightens one with jnana (knowledge) that elevates and enriches. The Dakshinamurthy form of Lord Shiva extols Him as the Supreme Teacher of yoga, knowledge and even music. The rich treasures of knowledge in the Shastras become accessible when He appears as Sri Dakshinamurthy.

Sri Dakshinamurthy is believed to teach through para vak, which is a divine speech form inaudible to worldly ears and resides in the recesses of silence. Ordinary expressions are not needed to grasp the teachings of Sri Dakshinamurthy who explains the true meaning of Brahman naturally. His disciples are old Rishis and sages. He imparts the greatest awareness, understanding and comprehension.

The meaning of Dakshinamurthy also is 'the one who is facing the south (dakshin) direction'. He sits under the auspicious vata vraksha facing the south direction to give knowledge. Sri Dakshinamurthy guides the cyclical courses of srishti (creation), sthiti (preservation), samhara (amalgamation), tirobhava (suppress on) and anugraha (revealing true knowledge). As we know, Indian tradition and culture revere the teacher or Guru much like God. Sri Dakshinamurthy is also worshipped as the ultimate Guru who truly illuminates the world with cosmic knowledge that lights the soul.

Iconography

The iconographic descriptions of the great teacher Lord are not consistent; a rich treasure of artistic expressions underlines his depiction that also conveys meanings at various levels. Every Shiva temple carries the stone image of Dakshinamurthy facing south. Apparently, Sri Dakshinamurthy is the only Hindu deity who faces the south direction. Major texts like Amsumadbhedha, Karanagama, Kamikagama, Shilparatna and others depict Sri Dakshinamurthy differently.

Sri Dakshinamurthy is commonly illustrated in a seated posture and occasionally in a standing position (while holding His veena, the musical instrument He plays proficiently). When He is shown seated, His right leg is stretched down, resting upon a dwarfish demon (apasmara who stands for lack of knowledge and illumination). The place He sits on is covered by deer skin or tiger skin. His left foot is bent at the knee and rests on his right knee or thigh. He has an expression of meditative serenity on His face as the Rishis look towards Him for the light of knowledge.

Sri Dakshinamurthy wears Rudraksha beads mala, and simple embellishments like garlands of flowers, sacred cord resting on His chest with sandal-paste, garlands and necklaces adorning it. Sri Dakshinamurthy has a pure disposition of sattva. His complexion is bright and glows brightly. He is deeply immersed in self (bhava shuddha) with a gentle smile on His divine face.

When Sri Dakshinamurthy is mostly depicted as Jnana Dakshinamurti, His right hand is in the Jnana Mudra (symbolising knowledge and wisdom). Several layers of intricate symbolism can be observed and interpreted when He assumes the Jnana Mudra. A popular interpretation of the Jnana Mudra is that His thumb represents the God, the index finger represents the man and the other three fingers stand for three inborn impurities that afflict man, viz. egotism, delusion and bad deeds performed in past births. Since the three fingers separate the index finger (man), we learn from the teacher, Lord, that we can detach ourselves from impurities and reach God. Sri Dakshinamurthy may also appear as Veenadhara Dakshinamurthy (Sri Dakshinamurthy holding a Veena), Rishabharooda Dakshinamurthy (seated on Rishabha, the Bull) or in some other variations.

Not many temples are dedicated to Sri Dakshinamurthy, but He remains an important form of Lord Shiva. Invoking Him is akin to paying obeisance to knowledge, and wisdom and perceiving the path of true enlightenment.

Chanting the Sri Dakshinamurthy Gayatri Mantra is one way of revering Him. So powerful and auspicious the Sri Dakshinamurthy stotram is that it is believed that the one who understands it and chants it devotedly is freed of bondages and realises the truth.

The Sri Dakshinamurthy Gayatri Mantra:

***Om dakshinamurthy Vidmahe
Dhyanaasthaya Dheemahi
Tanno Dhishaha Prachodayat***

Ref: artofliving.org

Lord Shiva is the first Guru of Universe

सदाशिव समारम्भाम् शंकराचार्य मध्यमाम्।

अस्मद् श्रीगुरु पर्यन्ताम् वंदे गुरु परम्पराम्॥

Sadashiva samarambham Shankaracharya madhyamam

Asmad sriguru paryantam vande Guru paramparam



I bow with reverence to the sacred [Guru-parampara](#) (lineage of Gurus), which begins from the ever-auspicious Lord Shiva to Adi-Shankaracharya in between and up to My own Guru.

What is the meaning of Guru?

The word Guru comes from *Gu*, meaning darkness and *Ru*, light. The Guru is the one who leads us from darkness to light. In a worldly sense, Guru is an expert, a teacher who sheds light on a subject. We have had many Gurus right from our school days to the present times, as anybody who has passed on a particular knowledge to us is a Guru. On the spiritual path, Guru is an enlightened master who guides us from the ignorance of mundane existence to the light of Divinity. He is a realized soul. He is known as Satguru, the True Guru or the Guru who reveals the truth. The Advaita Guru Parampara beginning from Lord Shiva Himself is a lineage of enlightened masters who have passed on spiritual knowledge to us from time immemorial.

Is Guru a person?

Guru is not to be limited to a person. When looked at from the transcendental viewpoint, the word *Gu* in Guru stands for Gunateetha (beyond gunas) and *Ru* stands for Rupavarjita (beyond all forms). Guru is a principle transcending the gunas and forms. He is non-different from Shiva and our Self.

"A Guru desires nothing from you except your well-being and progress on the path! Life and the Guru are inseparable. The wisdom that allows you to differentiate between right and wrong is the Guru principle that resides in all."

~ Gurudev Sri Sri Ravi Shankar

Lord Shiva is revered as the primordial Guru of the universe.

Who is Lord Shiva? Is Shiva a person?

Shiva was not a man who walked our planet. Lord Shiva is the supreme consciousness (Divinity) eternally present everywhere. He is present from every atom to the whole universe and beyond. When we talk of Lord Shiva as the first Guru, it is not the physical form. Lord Shiva as Guru is the Divine light that resides within everybody who brings enlightenment or knowledge. The whole expansive space in the universe is not void but is brimming with divine consciousness and this space contains all knowledge. This infinite consciousness is Shiva, the first Guru.

What is the significance of Dakshinamurthy?

In the Puranas, the Guru principle of Lord Shiva is symbolized as *Dakshinamurthy* (dakshina-amurthy).

In the Puranas, the Guru principle of Lord Shiva is symbolized as *Dakshinamurthy* (dakshina-amurthy).

This word dakshinamurthy has three words:

- *Amurtha* means that which is formless, and cannot be seen or expressed. Lord Shiva is the formless all-pervading divinity.
- *Murthy* (literally means an idol) is that which has a form and is visible.
- *Daksha* means skillful and capable.

It is difficult to express all the emotions. Sometimes, we express our emotions by offering a flower. There is nothing we can do to completely express our feelings, but we still make efforts. That is known as *Dakshina, the skill*. The formless infinite, the Amurtha that cannot be expressed is skillfully (Daksha) expressed through a form, a Murthy and is known as Dakshinamurthy.

"The Guru principle is so vital in life. The first guru is Dakshinamurthy, the embodiment of infinity woven so skillfully in the finite that the finite and infinite co-exist. There is an element of the guru in every human being. That wisdom in each one has to be invoked and awakened."

- Gurudev Sri Sri Ravi Shankar

Lord Shiva is everything and everywhere, yet He comes in the form of a Guru. When the infinite manifests as the Guru, He is known as *Dakshinamurthy*.

From ancient times, the form of Guru Tattva (divine element or principle) has been represented as *Dakshinamurthy*. The Guru is not a person. It is an energy in the body of a Guru; that energy is called *Dakshinamurthy*. It is the Divine, omnipresent, infinite, guiding wisdom, which is un-manifested and yet manifests in all.

Depiction of Dakshinamurthy in Puranas

In the Puranas, Lord Shiva as Dakshinamurthy is portrayed as a young boy sitting in silence, with elderly disciples seeking knowledge. Lord Dakshinamurthy doesn't speak a single word but all His disciples received the knowledge, and their questions disappeared. That means their energy spontaneously got uplifted in the presence of the supreme Guru. That is the Guru principle. The original Guru, from whom all knowledge and wisdom manifested, is revered as *Dakshinamurthy*.

Significance of symbols of Dakshinamurthy



Damru (small two-headed drum) - The first hand holds a damru that symbolises sound.

Japaamala (rosary) - The same hand also holds a japamala, symbolising meditation.

It indicates the transition from sound to a meditative state of mind.

Book - The second-hand holds a book that symbolises knowledge.

Abhay mudra - An open palm facing outwards symbolises that Dakshinamurthy is blessing its disciples to be fearless and courageous.

Chin mudra (the unity of consciousness) at times replaces Abhaya mudra in the iconography. When Jivatma (individual self or soul) symbolised by the index finger meets Parmatma (universal self or consciousness), symbolized by the thumb, then the three Gunas (sattva, rajas and tamas) represented by the other three fingers balance and become distant.



Agni (Fire) - The fourth hand shows 'Agni', or fire which symbolizes enthusiasm. It also represents the present moment.

How does fire denote the present moment?

Fire can happen only in the present moment. Water can be kept in the past and used in the present moment. But, fire has to be only in the present moment. Thereby, Agni is always new and fresh. The Guru principle brings stillness to your monkey mind and leads you to the freshness of the moment. The Guru as Dakshinamurthy also cools down the heated situations in our life and ignites the fire of knowledge. The whole symbolism of Dakshinamurthy has many layers of meaning which are interesting and enlightening.

Apasmara rakshas -

The Guru principle controls the demon representing laziness, diseases, and mental ailments, under its foot.



Why is the demon just controlled and not annihilated?

- If Apasmara is allowed freedom, he will attack people who acquire knowledge. Apasmara will get arrogant and the value of knowledge will diminish.
- If Apasmara dies, knowledge will dawn on people, but they may not still understand its value, and knowledge could get sidelined.
- So Apasmara is controlled but not killed to ensure that knowledge gets the right value and does not bring arrogance.

Why do we need knowledge?

Knowledge aids in controlling the demonic entities of life so that you can rise above ignorance. Hence, the Guru principle raises you above all sorrows, pains, griefs and problems. It uplifts the spirits of its disciples in all possible dimensions.

When disciples remember their Guru, all the demonic entities of life get controlled.

Dakshinamurthy shows that with skill and knowledge, you can control the demons of your life and attain the stillness of the Self within.

Summation

Lord Shiva as the Guru principle is present in everyone. You need to relax, connect and meditate so that the Guru principle dawns in you. The Guru principle uplifts you to a higher state of consciousness and prevents you from getting caught in the dualities of good and bad in the world. It encourages you to acknowledge, and move on so that you remain untouched. This is the essence of the message behind *Dakshinamurthy (Lord Shiva), the first Guru of the universe*.

YouTube Videos

Dakshinamurthy Stotram by Sindhu Smitai (5 min):

<https://youtu.be/cwyeiAVyJGk?si=CZM04sSyuYv71TNP>

Dakshinamurthy Stotram with lyrics (8 min):

<https://youtu.be/F-I94K5XLK8?si=xLMiyVr56UKyGA8s>

Dakshinamurthy Stotram by Nitya Santoshini (8 min):

https://youtu.be/F-I94K5XLK8?si=4qKP3FFo_NQr8BQW

Dakshinamurthy Stotram with lyrics (9 min):

<https://youtu.be/4b8qYAKi0zk?si=OcY9FfW-HBV8f-GN>

Dakshinamurthy Stotram with lyrics but Shiv Ghuge (9 min):

<https://youtu.be/mlCCU7lrFT4?si=DHQUT5mVoRZrPU2R>

Dakshinamurthy Stotram with English translation (10 min):

<https://youtu.be/XMuQj-BCqkM?si=0thAAONQfi9nkMCm>

Dakshinamurthy Stotra. - talk in Kannada by Shatavadhani Dr. R. Ganesh (1 hr 31 min):



ॐ सह ना ववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ (3)
ॐ शान्तिः शान्तिः शान्तिः ॥ (3)

Dr. M. Thirumaleshwar

**Sri Hanumat Pancharatnam Stotram -
by Adi Shankaracharya**



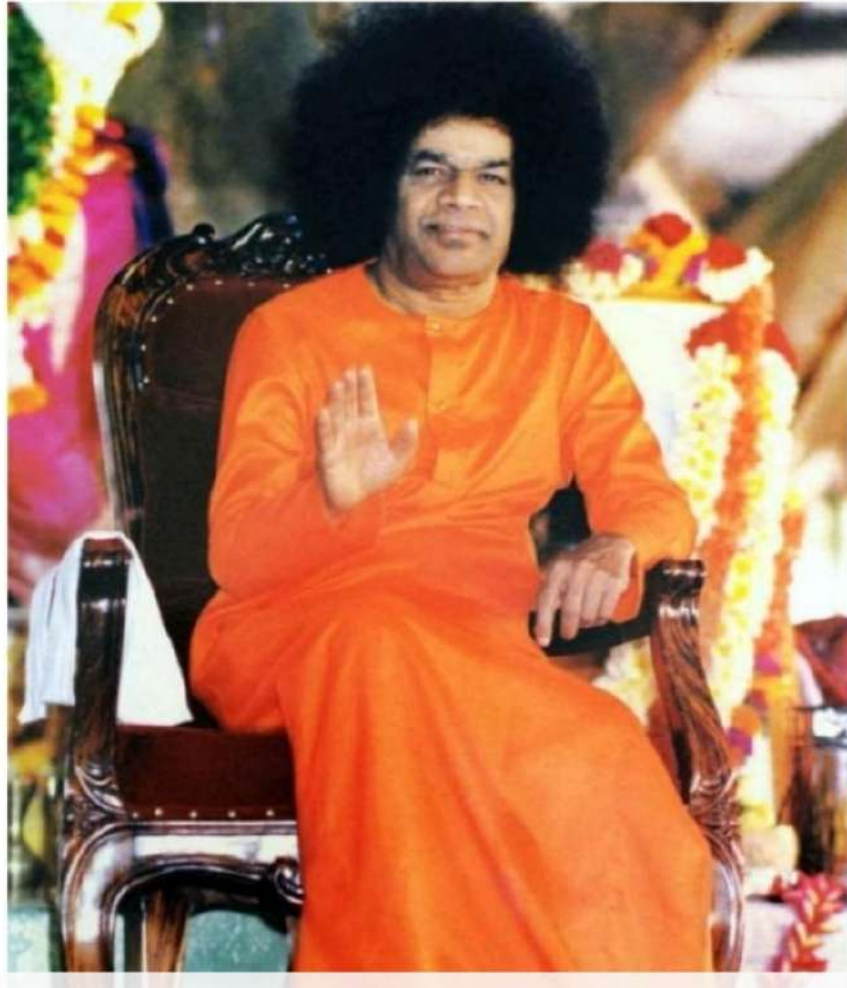
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DEDICATION

**This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba**



**There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent**

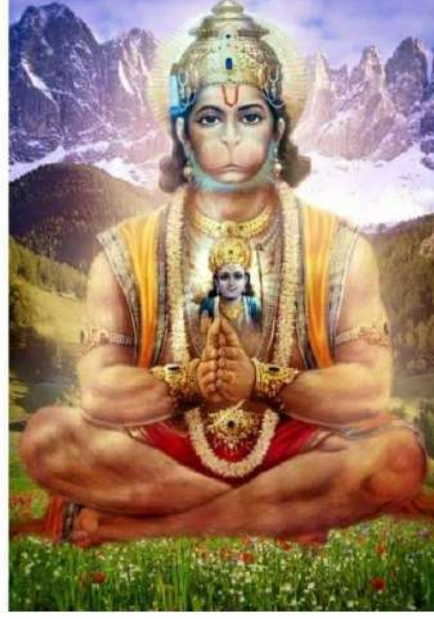
.....Bhagavan Sri Sathya Sai Baba

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PREFACE



This free ebook gives briefly the info about Sri Hanumat Pancharatnam Stotram.

First, Hanumat Pancharatnam Stotram In Sanskrit is given. Then, this Stotram with English translation and meaning is given. Swami Sivananda's sayings about Lord Hanuman are given. It is always inspiring to recount the great qualities of Lord Hanuman. Extracts from Sri Sathya Sai Baba's speech on Hanuman are given where He praises Hanuman's qualities of strength, knowledge, humility, wisdom, total surrender to Lord Rama where his only wish was to always be near Rama and serve Him. Also, please do see the many interesting facts about Lord Hanuman's life and works given from the speakingtree website.

Links to YouTube videos give the chanting of this Stotram by famous singers.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn info from many websites, YouTube etc as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
December 21, 2023
Email: tmuliya@rediffmail.com

Sri Hanumat Pancharatnam

वीताखिल-विषयेच्छं जातानन्दाश्र पुलकमत्यच्छम् ।
सीतापति दूताद्यं वातात्मजमद्य भावये हृद्यम् ॥ १ ॥

तरुणारुण मुख-कमलं करुणा-रसपूर-पूरितापाङ्गम् ।
सञ्जीवनमाशासे मञ्जुल-महिमानमञ्जना-भाग्यम् ॥ २ ॥

शम्बरवैरि-शरातिगमम्बुजदल-विपुल-लोचनोदारम् ।
कम्बुगलमनिलदिष्टम् बिम्ब-ज्वलितोष्ठमेकमवलम्बे ॥ ३ ॥

दूरीकृत-सीतार्तिः प्रकटीकृत-रामवैभव-स्फूर्तिः ।
दारित-दशमुख-कीर्तिः पुरतो मम भातु हनुमतो मूर्तिः ॥ ४ ॥

वानर-निकराध्यक्षं दानवकुल-कुमुद-रविकर-सदृशम् ।
दीन-जनावन-दीक्षं पवन तपः पाकपुञ्जमद्राक्षम् ॥ ५ ॥

एतत्-पवन-सुतस्य स्तोत्रं
यः पठति पञ्चरत्नाख्यम् ।
चिरमिह-निखिलान् भोगान् भुङ्क्त्वा
श्रीराम-भक्ति-भाग्-भवति ॥ ६ ॥

इति श्रीमच्छङ्कर-भगवतः कृतौ हनुमत्-पञ्चरत्नं सम्पूर्णम् ॥

Ref: devshoppe.com

Sri Hanumat Pancharatnam Stotram with meaning

Shri Hanumat Pancharatnam Stotra is composed by Jagadguru Sri Adi Sankara Bhagavad Pada. Shri Hanumat Pancharatna means Garland of Five gems on Shri Hanuman. Shri Hanuman with unswerving devotion towards Shri Rama is a humble devotee who is spurred on to great deeds because of his unshakeable faith in Rama. Kanchi Paramacharya once said Hanuman has both Intellect and also Physical Strength and hence by worshipping him one will be blessed with all the wealths i.e. Wisdom, Strength, Fame, Valor, Fearlessness, Health, Determination, Articulateness. The phala sruti of Hanumat Pancharatnam mentions :

“One who recites this Pancharatna Stotra of Hanuman, becomes a devotee of Sri Rama, after having enjoyed all objects for a long time in this world.”

Let us all chant this divine hymn and seek the blessings of Anjaneya! Below given is Garland of Five Gems on Shri Hanuman. Translated by Shri. A. Narayanaswami.



श्रीहनुमत् पञ्चरत्नम्

वीताखिल-विषयेच्छं जातानन्दाश्र पुलकमत्यच्छम् ।
सीतापति दूताद्यं वातात्मजमद्य भावये हृद्यम् ॥ १ ॥
vītākhila-viṣayeccham jātānandāśra pulakamatyaccham ।
sītāpati dūtādyam vātātmajamadya bhāvaye hr̥dyam ॥ 1 ॥

I now call to mind Hanuman, the son of the wind god, gladdening to contemplate, who is free of all sensual desires, who sheds tears of joy and is filled with rapture, who is the purest of the pure and the first of Rama's messengers. 1.

तरुणारुण मुख-कमलं करुणा-रसपूर-पूरितापाङ्गम् ।
सञ्जीवनमाशासे मञ्जुल-महिमानमञ्जना-भाग्यम् ॥ २ ॥
taruṇāruṇa mukha-kamalam karuṇā-rasapūra-pūritāpāṅgam ।
sañjīvanamāśāse mañjula-mahimānamañjanā-bhāgyam ॥ 2 ॥

I think of Hanuman, whose face is like the lotus, red like the rising sun, the corners of whose eyes are full of the feeling of mercy, who is life-giving, whose greatness has the quality of

beauty, who personifies Anjana's good fortune. 2.

शम्बरवैरि-शरातिगमम्बुजदल-विपुल-लोचनोदारम् ।
कम्बुगलमनिलदिष्टम् बिम्ब-ज्वलितोष्ठमेकमवलम्बे ॥ ३ ॥
śambaravairi-śarātigamambujadala-vipula-locanodāram ।
kambugalamaniladiṣṭam bimba-jvalitoṣṭhamekamavalambe ॥ 3 ॥

I seek refuge in the one who flies faster than the arrows of madana, whose eyes wide as the petals of the lotus are filled with kindness, whose neck is smooth and well-formed as the conch shell, who represented good fortune to the wind god, and whose lips are bright red like the Bimba fruit. 3.

दूरीकृत-सीतार्तिः प्रकटीकृत-रामवैभव-स्फूर्तिः ।
दारित-दशमुख-कीर्तिः पुरतो मम भातु हनुमतो मूर्तिः ॥ ४ ॥
dūrīkṛta-sītārtiḥ prakṭīkṛta-rāmavaibhava-sphūrtiḥ ।
dārita-daśamukha-kīrtiḥ purato mama bhātu hanumato mūrtiḥ ॥ 4 ॥

May the form of Hanuman come resplendent before me, the one that dispelled Sita's grief, that brought out the glory of Shri Rama's prowess, that tore Ravana's reputation into shreds. 4.

वानर-निकराध्यक्षं दानवकुल-कुमुद-रविकर-सदृशम् ।
दीन-जनावन-दीक्षं पवन तपः पाकपुञ्जमद्राक्षम् ॥ ५ ॥
vānara-nikarādhyakṣaṁ dānavakula-kumuda-ravikara-sadṛśam ।
dīna-janāvana-dīkṣaṁ pavana tapaḥ pākapuñjamadrākṣam ॥ 5 ॥

I saw the leader of the Vanara (monkey) populace, the one who was (inimical) like the sun's rays to the (night-blooming) lily of the Danava people (the demonic race), who is dedicated to the protection of those in distress, who was the culmination of the accumulated penances of Vayu. 5.

एतत्-पवन-सुतस्य स्तोत्रं यः पठति पञ्चरत्नाख्यम् ।
चिरमिह-निखिलान् भोगान् भुङ्क्त्वा श्रीराम-भक्ति-भाग्-भवति ॥ ६ ॥
etat-pavana-sutasya stotraṁ yaḥ paṭhati pañcaratnākhyam ।
ciramiha-nikhilān bhogān bhuñktvā śrīrāma-bhakti-bhāg-bhavati ॥ 6 ॥

He who recites this hymn to Hanuman, entitled Pancharatnam, will become one with the devotees of Shri Rama after enjoying for long the pleasures of this world. 6.

इति श्रीमच्छंकर-भगवतः कृतौ हनुमत्-पञ्चरत्नं संपूर्णम् ॥
iti śrīmacchamkara-bhagavataḥ kṛtau hanumat-pañcaratnaṁ sampūrṇam ॥

Here ends Hanumat Pancharatnam, composed by Shri Shankara Bhagavatpadaa, Adi Shankaracharya.

Ref: astromantra.com

Sri Hanumat Pancharatnam Stotram Features:

If [Hanuman Aarti](#) is recited along with [Shri Hanumat Pancharatnam](#) Stotra, then this stotra is very beneficial, this stotra soon starts giving results. If the devotee recites this stotra daily then the evils automatically start going away and also positive energy is obtained. The health of one's family members remains fine and if a person who has been ill for a long time recites this stotra with a true heart, he gets cured of the disease. If a man wants to be free from all kinds of fears and phobias in life, then he should recite this stotra.

By reciting Shri Hanumat Pancharatnam Stotra along with [Hanuman Chalisa](#) and [Hanuman Kavach](#) , the desired wish is fulfilled. And by doing it regularly, even the pending work starts getting completed. And diseases, fears, faults, sorrows, evils and fears are removed from the life of the seeker. Also, by worshipping the Goddess, one gets an increase in age, fame, strength and health. Remember, maintain your purity before reciting this Shri Hanumat Pancharatnam Stotra. Due to this, man gets a lot of benefits in life.

Ref: divyajivan.org

About Hanuman

Swami Sivananda on Hanuman Jayanti



SRI HANUMAN is worshipped all over India—either alone or together with Sri Rama. Every temple of Sri Rama has the *murti* or idol of Sri Hanuman. Hanuman was the Avatara of Lord Siva. He was born of the Wind-God and Anjani Devi. He is also called by the names Pavanasuta, Marutsuta, Mahavira, Bajrangabali and Pavankumar.

Hanuman was the living embodiment of the power of Ram-Nam. He was an ideal selfless worker, a true Karma Yogi who worked desirelessly. He was a great devotee and an

exceptional Brahmachari or celibate. He served Sri Rama with pure love and devotion, without expecting any fruit in return. He lived only to serve Sri Rama. He was humble, brave and wise. He possessed all the divine virtues. He did what others could not do—crossing the ocean simply by uttering Ram-Nam, burning the demon-king's city of Lanka, and bringing the *sanjeevini* herb to restore the life of Lakshmana. He brought Sri Rama and Lakshmana from the nether world after killing Ahiravana.

Hanuman possessed devotion, knowledge, spirit of selfless service, power of celibacy, and desirelessness. He never boasted of his bravery and intelligence.

He said to Ravana, "I am a humble messenger of Sri Rama. I have come here to serve Sri Rama, to do His work. By the command of Sri Rama, I have come here. I am fearless by the Grace of Sri Rama. I am not afraid of death. I welcome it if it comes while serving Sri Rama." See how humble Hanuman was! How deep was his devotion to Sri Rama! He never said, "I am the brave Hanuman. I can do anything and everything."

Sri Rama Himself said to Hanuman, "I am greatly indebted to you, O mighty hero. You did marvellous, superhuman deeds. You do not want anything in return. Sugriva has his kingdom restored to him. Angada has been made the crown prince. Vibhishana has become king of Lanka. But you have not asked for anything at any time. You threw away the precious garland of pearls given to you by Sita. How can I repay My debt of gratitude to you? I will always remain deeply indebted to you. I give you the boon of everlasting life. All will honour and worship you like Myself. Your idol will be placed at the door of My temple and you will be worshipped and honoured first. Whenever My stories are recited or glories sung, your glory will be sung before Mine. You will be able to do anything, even that which I will not be able to!"

Thus did Sri Rama praise Hanuman when the latter returned to Him after finding Sita in Lanka. Hanuman was not a bit elated. He fell in prostration at the holy feet of Sri Rama.

Sri Rama asked him, "O mighty hero, how did you cross the ocean?"

Hanuman humbly replied, "By the power and glory of Thy Name, my Lord."

Again Sri Rama asked, "How did you burn Lanka? How did you save yourself?"

And Hanuman replied, "By Thy Grace, my Lord."

What profound humility Hanuman embodied in himself!

There are many who want wealth in return for their services. Some do not want wealth, but they cannot resist name and fame. Others do not want any of these, but they want approbation. Still others want nothing, but they boast of their deeds. Hanuman was above all these. That is why he is recognised as an ideal Karma Yogi and an unsurpassed adept in Bhakti. His life is full of object lessons. Everyone should try his best to follow the noble example of Hanuman.

His birthday falls on Chaitra Shukla Purnima—the March-April full moon day.

On this holy day worship Sri Hanuman. Fast on this day. Read the *Sri Hanuman Chalisa*. Spend the whole day in the Japa of Ram-Nam. Hanuman will be highly pleased and will bless you with success in all your undertakings.

Glory to Hanuman! Glory to his Lord, Sri Rama!

Extracts from the speech given by Sri Sathya Sai Baba on 14th October 1995 in Prasanthinilayam.

Greatness of Hanuman

EMBODIMENTS of Love! Everything in the world has a value, but the value of the spoken word cannot be easily measured. By his words man can acquire every kind of wealth. By their words Rulers lose their kingdoms. By one's speech one can acquire friends and relations. By words one may make enemies, engender hatred and make himself miserable. Good words are a man's best kinsfolk. Nor is that all. It is one's speech which contributes to his progress in many ways. One's words are the root cause of one's prosperity, courage, bliss or even death. One's speech determines almost everything in one's life. Hence one's speech should be sweet, wholesome and pleasing to others. "Anudhvegakaram vakyam sathyam hitham preethikaram" (One's speech should not cause excitement. It should be truthful, pleasing, and well-meaning). Even truth should not be uttered in harsh language. It should be soft, sweet, pleasing and conducive to peacefulness. Hanuman was the supreme exemplar of such speech.

Hanuman was a dauntless hero who by his sweet and persuasive words promoted friendship between Shri Rama and Sugreeva. He was tranquil, valorous, and virtuous. He was a great scholar in Sanskrit and proficient in many languages. He was a master even of the Paisachi language (the language of evil spirits). Sanskrit is the mother of all languages. It was esteemed as the language of the Gods in ancient times.

Hanuman's Humility

There are in the world today millions of people who recite the Lord's name. But while reciting the name, they do not realise the greatness and glory of the Divine name. When Hanuman entered Lanka, the land of Rakshasas, the first friendly person he encountered was Vibheeshana. All the Rakshasas in Lanka, who had not seen a monkey, were curious to know all about the simian visitor. They asked him 'Who are you? Wherefrom have you come and at whose behest? How did you enter Lanka?' Hanuman was unruffled. He told them, 'I am the servant of the Lord Kosala, Shri Rama', though he was very powerful. This means also that in any situation one should remain calm and unperturbed. How is this tranquillity to be secured? When the heart is pure, peace is assured. Without purity of the heart peace is unattainable. Even if one appears to be at peace, it is only a pretence. When one has both purity of heart and peace of mind, one can achieve anything. There are three P's. The first 'P' stands for purity. The second 'P' for patience. The third 'P' stands for perseverance. When these are present, one can acquire the grace of Shri Rama. This was amply demonstrated by Hanuman.

But Vibheeshana was full of anguish. He told Hanuman: "Oh Hanuman! How lucky you are, how meritorious to earn the company of Ramachandra! I have not had that good fortune. I have been meditating on Rama's name for many years. But so far I have not got the Darshan of Rama. You have not only enjoyed the company of the Lord, but you are privileged to carry out the commands of Rama. Please tell me how I can secure such a blessing." Hanuman replied 'Vibheeshana! It is not enough if you merely recite the name of

Rama. You have to carry out the injunctions of Rama and engage yourself in the service of Rama. Only then you will experience the power of Rama within you." From that moment, Vibheeshana resolved to participate in the service of Rama.

Nama Japa Without Service Is No Use

Today in the Kali Yuga, there are any number of persons chanting Rama's name. Nama-Japa (chanting the name) is not enough. Whatever name you recite, you must also be active in the service of the form associated with the name. What is implied by the term, Ramakarya (service to Rama)? Rama is immanent in the entire cosmos. Rama is present everywhere. Hence, you have to take part in social service. By rendering service to one's fellow beings, rendering help to the helpless and performing sacred acts of dedicated service, one becomes eligible for Shri Rama's grace. Although Hanuman was highly intelligent, in matters relating to the Divine, he made no distinction between good and bad. He carried out implicitly whatever he was ordered to do. He did not care to enquire whether it was right or wrong. Why? Because he regarded whatever Rama said as Veda Vakya (Gospel truth). God's word is beyond question. Hanuman felt that. he was not competent to sit in judgement on the Lord's words. "My duty is to carry out whatever Rama says." "Karthavyam yogam uchyathe" (Duty is Yoga), says the Geetha. What is this yoga ? "Yogah karmasu Kaushalam" says Geetha. Yoga is excellence in the performance of duty. Hence you should embark on all actions in accordance with the Divine injunctions. Then alone you experience all kinds of knowledge.

Hanuman's Devotion

Hanuman was always engaged in the contemplation of Rama. Every hair on his body chanted the name of Rama. Hanuman is adored by devotees as an example of total devotion to the Lord. When some had doubts whether Hanuman could leap the ocean to search for Seetha in Lanka, Hanuman told them that Rama had given him the task and He would also give him the strength to accomplish it. This absolute faith was the cause of his success. When people entertain doubts as to their capacity to carry out the tasks assigned to them by the Divine, they will be weak and powerless. Hence, to accomplish anything, firm faith is essential. Doubts have to be expelled. Everything that happens should be accepted for one's own good. That is the means to qualify for God's grace. To go on speculating over Swami's words is an insane exercise. Hanuman exemplified complete freedom from doubts. He had only two desires. To be dear and near to Rama. Hanuman intensely yearned to be always near to Rama. He had no use for any object, however valuable, which did not proclaim the name of Rama. He threw away the pearl necklace presented to him by Seetha because the pearls did not recite Rama's name. (Svami sang a ballad, in which Rama praised Hanuman as the greatest of devotees and embraced him). Rama declared 'Hanuman! No material object is fit enough to be given to you as a present. You live in the world of the Spirit. You have no attachment to the things of the world. Let you be present wherever my glory is sung.' Hanuman was intoxicated by his devotion to Rama and was always in a state of ecstasy in chanting Rama's name. He was all humility in the presence of Rama. He was utterly fearless before Ravana. Before the Divine he was a suppliant. Before Rakshasas he was a hero. Hanuman knew how to conduct himself in any situation. He was supremely intelligent. He stands out as ideal for mankind.

About Lord Hanuman



Hanuman is one of the most important personalities in 'Ramayana'. Hanuman is known as a popular devotee of Lord **Rama**. His help made Rama to find out Sita devi easily and then defeat Ravana in the war. Hanuman is known by different names such as Anjaneya, Pavan puthra, Maruthi. The name 'Anjaneya' was derived from his mother's name 'Anjana', a female vanara. Its also believed that Hanuman is the incarnation of Lord Siva. So Hanuman is known as 'Maharudhra' too. Some believe that Hanuman is the son of 'Vayu', the **god** of wind, so having the name 'Pavan puthra'.

Hanuman meets Lord Rama when he was wandering in the forest. Rama was expelled from his country for a period of 14 years. His wife Sita and brother Lakshmana were accompanying him. But on the way, Devi Sita was kidnapped by Ravana, the king of Lanka. After their meeting Hanuman brought out an alliance between Sugriva and Lord Rama. Sugriva and his vanaras, especially Hanuman helped Rama to defeat Ravana and regain Sita. After the Ramayana war, the **time** came for the departure of Rama to heaven. Then every follower of Rama, excluding Hanuman, decided to depart with him. But Hanuman was requested to remain on earth as an immortal sign of the perfect devotee of Rama. Hanuman's version of Ramayana is known as Hanumad Ramayana. After the war, Hanuman scripted this, when he was living in the Himalayas. But it was completely different from Valmiki's Ramayana. Its believed that, When Valmiki read 'Hanumad Ramayana' he felt disappointed and Hanuman discarded it.

It is hanuman's speciality, that even though he is god, he always wanted to be the servant of his master, Lord Rama. Doing upasana for Hanuman is very special and auspicious and he will be protecting his devotees from all sufferings and helping for endurance in their **life**. It is believed that Lord Hanuman is still living with us in Kali yuga and blessing all his devotees.

Interesting facts about Lord Hanuman

Northern India celebrated Hanuman Jayanti this year on March 31st, but in Tamil Nadu, Hanumath Jayanthi is observed during Margashirsha Amavasya, which is auspicious falling tomorrow i.e. December 7th. The day is celebrated to commemorate the birth of Lord Hanuman who is seen as an epitome of devotion, faith and selfless love. To celebrate Hanuman Jayanti, check out a few unknown legends about Lord Hanuman.

Hanuman fought lord Rama in a battle and won

Rama was ordered by sage Vishwamithra to kill Yayati. Sensing the danger, Yayathi went to Hanuman for help, who in turn promised that he would save Yayati from any kind of danger. Hanuman did not use any weapon in his battle, instead stood chanting Rama's name in the battle field. The arrows from lord Rama's bow did not have any effect on Hanuman. Lord Rama then gave up and sage Vishwamithra relieved Rama of his word seeing the devotion and courage of Hanuman.

Hanuman's hunger tale

Hanuman once visited Sita in sage Valmiki's cottage and expressed his desire to eat the food cooked by Sita. Sita cooked many delicacies and started serving Hanuman. But Hanuman's hunger was insatiable and the entire rations of the cottage were coming to an end. Sita then prayed to Lord Rama who suggested her she serve a morsel with a Tulsi Leaf. Sita did the same and Hanuman's hunger was finally satisfied.

Panch-mukhi (Five headed) Hanuman

One of the very rare forms of Hanuman, he assumed it only once to kill the demon Ahiravan was that of Panch-mukhi Hanuman. Ahiravan was the brother of Ravana, who had kidnapped Ram and Lakshman and taken them away to the Nether world. The only way to kill Ahiravan was to extinguish 5 lamps in 5 different directions, which he did with this form. The 5 faces of Hanuman, apart from himself are that of Narasimha, Garuda, Varaha and Hayagriva.

The Death of Rama

Ram wouldn't die as Hanuman wouldn't allow Yama (God of Death) to enter Ayodhya to claim Ram. To divert Hanuman's attention Ram dropped his ring through a crack in the floor and asked Hanuman to fetch it back for him. Going down Hanuman reached the land of serpents and asked their King for Ram's ring. The king showed Hanuman a vault filled with rings all of which were Ram's.

When Hanuman was cursed

Hanuman was mischievous in his childhood, and sometimes teased the meditating sages in the forests. Finding his antics unbearable, but realising that Hanuman was but a child, the sages placed a mild curse on him by which he became unable to remember his own ability unless reminded by another person. The curse is highlighted in Kishkindha Kanda and Sundara Kanda when Jambavantha reminds Hanuman of his abilities and encourages him to go and find Sita.

When the Gods blessed Hanuman

Brahma gave Hanuman a boon that nobody will be able to kill him with any weapon in war. From Brahma he obtained the power of inducing fear in enemies, of destroying fear in friends, to be able to change his form at will and to be able to easily travel wherever he wished. From Shiva, Hanuman obtained the boons of longevity, scriptural wisdom and ability to cross the ocean. Lord Shiva assured the safety of Hanuman with a band (kavach) that would protect him for life.

Varuna blessed baby Hanuman with a boon that he would always be protected from water. Agni blessed him, saying, "Fire will never burn you." Surya gave him two siddhis of yoga namely "laghima" and "garima". With "laghima" he could attain the smallest form and with "garima" he could attain the biggest form of life. Vayu blessed him with more speed than he himself had. Yama, the God of Death blessed him with a healthy life and free from his weapon Yama Danda, thus death would not come to him.

The Hanuman and Bhima connection

Hanuman is also considered to be the brother of Bhima as they had the same father, Vayu. During the Pandavas' exile, Hanuman appears disguised as a weak and aged monkey to Bhima in order to subdue his arrogance. Hanuman lies with his tail blocking Bhima's way. Bhima, unaware of his identity, tells him to move it out of the way. Hanuman, incognito, refuses. Bhima then tries to move the tail himself but he is unable, despite his great strength.

Lord Hanuman in Mahabharata

During the great battle of Kurukshetra, Arjuna entered the battlefield with a flag displaying Hanuman on his chariot. The incident that led to this was an earlier encounter between Hanuman and Arjuna, wherein Hanuman appeared as a small talking monkey before Arjuna at Rameshwaram, where Rama had built a bridge to cross over to Lanka. Upon Arjuna's wondering aloud at Rama's taking the help of monkeys rather than building a bridge of arrows, Hanuman challenged him to build such a bridge alone.

Arjuna, unaware of the vanara's true identity, accepted the challenge. Hanuman then proceeded to repeatedly destroy the bridges made by Arjuna, who decided to take his own life. Vishnu then appeared before them, chiding Arjuna for his vanity and Hanuman for making Arjuna feel incompetent. As an act of penitence, Hanuman decided to help Arjuna by stabilising and strengthening his chariot during the imminent great battle.

After the battle of Kurukshetra, Krishna asked Arjuna to step down the chariot. Krishna thanked Hanuman for staying with them during the war in the form of a flag on the chariot. Hanuman came in his original form, bowed to Krishna and flew away. As soon as he left, the chariot turned into ashes. Krishna explained to a shocked Arjuna, that the chariot would have burnt a long time back due to the effects of celestial weapons thrown at it during the war. However, Lord Hanuman protected it.

According to legend, Hanuman is one of the four people to have heard the Bhagavad Gita from Krishna and seen the Vishvarupa form, the other three being Arjuna, Sanjaya and Barbarika son of Ghatotkacha. The Narada Purana describes Hanuman as a master of vocal music, and as an embodiment of the combined power of Shiva and Vishnu.

Story of Vaishno Devi

Hanuman with his monkey army was at the guard of the cave entrance, where Vaishno Devi was meditating for nine months, before she came out of the cave. There is a stream called Ban Ganga (Ban literally means an arrow), where Devi used her arrow to take out a stream of water from the hill, to quench the thirst of Hanuman when he became thirsty. Hanuman also fought with Bhairavnath before Vaishno Devi asked him to leave Bhairavnath to her.

Hanuman's Avatars

A number of religious leaders have claimed to have seen Hanuman over the course of the centuries, notably Madhvacharya (13th century CE), Tulsidas (16th century), Samarth Ramdas (17th century), Raghavendra Swami (17th century) and Swami Ramdas (20th century).

The 'Jain version' of Lord Hanuman

Paumacariya (also known as Pauma Chariu or Padmacharit), the Jain version of Ramayana written by Vimalasuri, mentions Hanuman as a Vidyadhara (a supernatural being), who is the son of Pavangati and Anjana Sundari. In this version of Ramayana, Hanuman is not a celibate. He marries princess Anangakusuma, the daughter of Kharadushana and Ravana's sister Chandranakha. Hanuman is originally enraged at Rama for murdering his father-in-law Kharadushana.

As per the Jain version, Hanuman goes to Lanka on Rama's behalf, but is unable to convince Ravana to surrender. Ultimately, he joins Rama in the war against Ravana and performs several heroic deeds. After the victory and subsequent celebrations, both Rama and Hanuman become Jains and achieve salvation. Later Jain texts such as Uttarapurana (9th century CE) by Gunabhadra and Anjana-Pavananjaya (12th century CE) repeat the same story with some modifications.

The immortal Lord

Hanuman is one of the 7 chiranjeevis. The immortals who will live till the beginning of the next Satya Yuga. Hanuman rejected a pearl necklace gifted to him by Sita saying "I don't accept anything that does not contain Ram." To prove his point he ripped his chest to show the presence of Ram in his heart.

Women are not allowed to touch Hanuman's feet

On Hanuman Jayanti, devotees put sindoor on their forehead and visit Hanuman temples. They feed bananas to monkeys and men fast the whole day. Hanuman is a bal brahmachari. So, men are allowed to worship and touch the idol. Women can worship but should not touch the idol.

Hanuman's son

Hanuman had a son by the name 'Makara Dhawaja' who was a loyal soldier of Ahiravan the ruler of the Nether world (Patal Lok), Ravana's step brother. Hanuman defeated Makara Dhawaja in a duel when Hanuman went to the rescue of Rama and Laxmana, who were kidnapped by Ahiravan. However, Ahiravan was killed by Hanuman and then made Makara Dhawaja the king and left with Rama and Laxmana.

Makara Dhwaja was born to a fish (or crocodile by some texts). When Hanuman was on his way back after destroying Lanka, he bathed in the sea to cool himself off. It is believed that while he was doing so a fish (or crocodile) swallowed some of the sweat from Hanuman's body and Makara Dhwaja was conceived.

Why Sindoor is offered to Lord Hanuman

Once Hanuman saw Sita applying sindoor (Vermillion) to her forehead. He asked her what purpose it served to which Sita replied that it was for the well being and long life of Lord Rama. Then Hanuman smeared his entire body with sindoor for the long life of Lord Rama. It is believed that if you offer Sindoor to Hanuman or smear it on his body, he grants you whatever you wish for.

YouTube Videos

Hanumath Pancharatnam by Bombay sisters (7 min):

https://youtu.be/OSWj3BDrD5A?si=K_6cKWqhqneUjVOz

Hanuman Pancharatnam by S P Balasubrahmanyam (3 min):

<https://youtu.be/pijGn7YfqCA?si=xZBuxqIGtSf-oDu6>

Hanumat Pancharatnam by Dr. Shobana Vignexh (3 min):

<https://youtu.be/o0aud588uTc?si=IBJWRZjSz-SuYL3a>

Hanumat Pancharatnam by Ravi Guruji (3 min):

https://youtu.be/om9Yggg_Htl?si=047Otw5ljLXKSqGk

Hanumat Pancharatnam by Amritha Murali (4 min):

<https://youtu.be/lC8Ssyj308E?si=OeEN8BBSwwH08ujM>

Hanuman Pancharatnam - Saturday Special (40 min):

<https://youtu.be/1XXB1CvfJz4?si=PL-XMIVTWbWd-v49>

Hanumat Pancharatnam by Raghava Reddy videos(4 min):

https://youtu.be/GPJolMr68Jo?si=rlwwspJCUPE2mte_



ॐ सह नां ववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ (3)
ॐ शान्तिः शान्तिः शान्तिः ॥ (3)

Dr. M. Thirumaleshwar

**Sri Govindashtakam Stotram-
by Adi Shankaracharya**



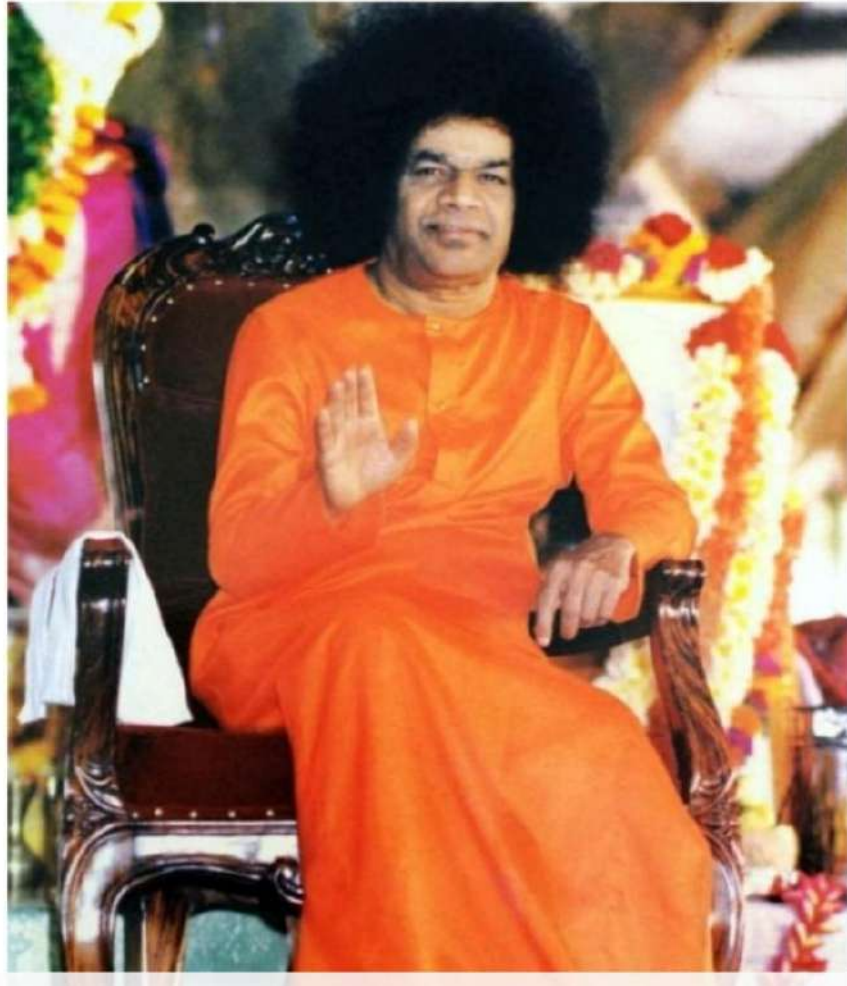
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DEDICATION

**This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba**



**There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent**

.....Bhagavan Sri Sathya Sai Baba

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PREFACE



This free ebook gives briefly the info about Sri Govindashtakam.

First, Sri Govindashtakam In Sanskrit is given. Then, this Stotram with English translation and meaning is given. An article about the meaning of GOVINDA from Wikipedia is also given.

Links to YouTube videos give the chanting of this Stotram by famous singers like MS Subbulakshmi, Pandit Ajay Pohankar, Shobna Vignesh... etc.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn info from many websites, YouTube etc as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
December 22, 2023
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Sri Govindashtakam Stotram

सत्यं ज्ञानमनन्तं नित्यमनाकाशं परमाकाशं
गोष्ठप्राङ्गणरिङ्खणलोलमनायासं परमायासम् ।
मायाकल्पितनानाकारमनाकारं भुवनाकारं
क्षमामानाथमनाथं प्रणमत गोविन्दं परमानन्दम् ॥ १ ॥

मृत्स्नामत्सीहेति यशोदाताडनशैशव सन्त्रासं
व्यादितवक्त्रालोकितलोकालोकचतुर्दशलोकालिम् ।
लोकत्रयपुरमूलस्तम्भं लोकालोकमनालोकं
लोकेशं परमेशं प्रणमत गोविन्दं परमानन्दम् ॥ २ ॥

त्रैविष्टपरिपुवीरघ्नं क्षितिभारघ्नं भवरोगघ्नं
कैवल्यं नवनीताहारमनाहारं भुवनाहारम् ।
वैमल्यस्फुटचेतोवृत्तिविशेषाभासमनाभासं
शैवं कैवलशान्तं प्रणमत गोविन्दं परमानन्दम् ॥ ३ ॥

गोपालं प्रभुलीलाविग्रहगोपालं कुलगोपालं
गोपीखेलनगोवर्धनधृतिलीलालालितगोपालम् ।
गोभिर्निगदितगोविन्दस्फुटनामानं बहुनामानं
गोपीगोचरपथिकं प्रणमत गोविन्दं परमानन्दम् ॥ ४ ॥

गोपीमण्डलगोष्ठीभेदं भेदावस्थमभेदाभं (गोष्ठी)
शश्वदगोखुरनिर्धूतोदगतधूलीधूसरसौभाग्यम् ।
श्रद्धाभक्तिगृहीतानन्दमचिन्त्यं चिन्तितसद्भावं
चिन्तामणिमहिमानं प्रणमत गोविन्दं परमानन्दम् ॥ ५ ॥

स्नानव्याकुलयोशिद्वस्त्रमुपादायागमुपारूढं
व्यादित्सन्तीरथ दिग्बस्त्रा ह्युपुदातुमुपाकर्षन्तम् ।
निर्धूतद्वयशोकविमोहं बुद्धं बुद्धेरन्तस्थं
सत्तामात्रशरीरं प्रणमत गोविन्दं परमानन्दम् ॥ ६ ॥

कान्तं कारणकारणमादिमनादिं कालमनाभासं
कालिन्दीगतकालियशिरसि मुहुर्नृत्यन्तं नृत्यन्तम् ।
कालं कालकलातीतं कलिताशेषं कलिदोषघ्नं
कालत्रयगतिहेतुं प्रणमत गोविन्दं परमानन्दम् ॥ ७ ॥

वृन्दावनभुवि वृन्दारकगणवृन्दाराध्यं वन्देऽहं
कुन्दाभामलमन्दस्मेरसुधानन्दं सुहृदानन्दम् ।
वन्द्याशेषमहामुनिमानसवन्द्यानन्दपदद्वन्द्वं
वन्द्याशेषगुणाब्धिं प्रणमत गोविन्दं परमानन्दम् ॥ ८ ॥

गोविन्दाष्टकमेतदधीते गोविन्दार्पितचेता यो
गोविन्दाच्युत माधव विष्णो गोकुलनायक कृष्णेति ।

गोविन्दाङ्घ्रिसरोजध्यानसुधाजलधौतसमस्ताघो
गोविन्दं परमानन्दामृतमन्तःस्थं स तमभ्येति ॥

॥ इति श्रीमच्छङ्कराचार्यविरचितं श्रीगोविन्दाष्टकं सम्पूर्णम् ॥

Ref: kamakoti.org

Sri Govindashtakam with meaning in English

सत्यं ज्ञानमनन्तं नित्यमनाकाशं परमाकाशं
गोष्ठप्राङ्गणरिङ्खणलोलमनायासं परमायासम् ।
मायाकल्पितनानाकारमनाकारं भुवनाकारं
क्षमाया नाथमनाथं प्रणमत गोविन्दं परमानन्दम् ॥ १ ॥

Worship Govinda who is supreme bliss, real, knowledge, infinite, and eternal, who is free from Ákásha (and other upádhis), who is the highest light, who was eager as a child to crawl in the cow-pen, who is really free from difficulties, but who appears to be in difficulties (or who is the abode of máyá, cause of all), who appears manifold due to máyá, who appears as the world, who is the Lord of the earth and shri, and who has no Lord to control him. (1)

मृत्स्नामत्सीहेति यशोदाताडनशैशव सन्त्रासं
व्यदितवक्त्रालोकितलोकालोकचतुर्दशलोकालिम् ।
लोकत्रयपुरमूलस्तम्भं लोकालोकमनालोकं
लोकेशं परमेशं प्रणमत गोविन्दं परमानन्दम् ॥ २ ॥

Worship Govinda who is supreme bliss, who showed the fear of a child when beaten by Yashodá saying, "You are eating earth". and in whose opened mouth was seen the row of fourteen worlds, visible and invisible, who is the support of the three worlds (vis., Svarga, pruthvè, pátála), who is in the form of the worlds, visible and invisible, who cannot be seen, who is the controller of the universe and who is the supreme Lord. (2)

त्रैविष्टपरिपुवीरघ्नं क्षितिभारघ्नं भवरोगघ्नं
कैवल्यं नवनीताहारमनाहारं भुवनाहारम् ।
वैमल्यस्फुटचेतोवृत्तिविशेषाभासमनाभासं
शैवं केवलशान्तं प्रणमत गोविन्दं परमानन्दम् ॥ ३ ॥

Worship Govinda who is supreme bliss, who killed the mighty enemies of the Devas and reduced the weight of the world, who removes the disease of birth (from his devotees), who is one, who had butter for his food, though not requiring food at all, who swallowed the world (during pralaya), who shines brilliantly in the pure and clear mental mode, who cannot be revealed by anything else, who adores shiva, and who is wholly auspicious. (3)

गोपालं प्रभुलीलाविग्रहगोपालं कुलगोपालं
गोपीखेलनगोवर्धनधृतिलीलालितगोपालम् ।
गोभिर्निगदित गोविन्दस्फुतनामानं बहुनामानं
गोपीगोचरपथिकं प्रणमत गोविन्दं परमानन्दम् ॥ ४॥

Worship Govinda who is supreme bliss, who is the protector of the world, who made his advent in the world as Gopála through his lilá, who is the protector of the race (of Yádavas) and of cows, who made the cowherds happy by lifting up through his lilá the Govardhana mountain were the gopès used to play, whose name "Govinda" is uttered clearly by the cows (or scriptures), who has many names, and who is beyond the reach of the ignorant. (4)

गोपीमण्डलगोष्ठिभेदं भेदावस्थमभेदाभं
शश्वदगोखुरनिर्घृतोद्धतधूलीधूसरसौभाग्यम् ।
श्रद्धाभक्तिगृहीतानन्दमचिन्त्यं चिन्तितसद्भावं
चिन्तामणिमहिमानं प्रणमत गोविन्दं परमानन्दम् ॥ ५॥

Worship Govinda who is supreme bliss, who was present in each of the different groups of gopis, who appears in different forms, who is one and nondual, whose beautiful form was covered by the dust raised always by the hooves of the cows, whose blissful nature is realised by sraddhá and bhakti, who is unimaginable, whose existence is known to the wise, and whose greatness is like that of the gem cintámani. (5)

स्नानव्याकुलयोशिद्वस्त्रमुपादायागमुपारूढं
व्यदित्सन्तिरथ दिग्वस्त्रा ह्युपुदातुमुपाकर्षन्तम् ।
निर्धूतद्वयशोकविमोहं बुद्धं बुद्धेरन्तस्थं
सत्तामात्रशरीरं प्रणमत गोविन्दं परमानन्दम् ॥ ६॥

Worship Govinda who is supreme bliss, who climbed up the tree carrying the clothes of women busily engaged in their bath and who made them come close to him for the purpose of giving the clothes to them who were naked and who desired to get back their clothes, who is free from duality, grief and delusion, who is wise, who dwells in the intellect, and who is pure-existence. (6)

कान्तं कारणकारणमादिमनादिं कालमनाभासं
कालिन्दीगतकालियशिरसि मुहुर्नृत्यन्तं नृत्यन्तम् ।
कालं कालकलातीतं कलिताशेष कलिदोषघ्नं
कालत्रयगतिहेतुं प्रणमत गोविन्दं परमानन्दम् ॥ ७॥

Worship Govinda who is supreme bliss, who is beautiful, who is the ultimate cause, who is the source of everything, who is without beginning whose colour is like that of the dark cloud, which often danced excessively on the hood of the serpent Kálindè inhabiting the river Kálindè (Yamuna), who manifests as time, who transcends the measures of time, who knows everything, who is the destroyer of the evil of kali, and who is the controller of the motion of the three dimensions of time. (7)

वृन्दावनभुवि वृन्दारकगणवृन्दाराध्यं वन्देऽहं
कुन्दाभामलमन्दस्मेरसुधानन्दं सुहृदानन्दम् ।

वन्द्याशेषमहामुनिमानसवन्द्यानन्दपदद्वन्द्वं
वन्द्याशेषगुणाब्धिं प्रणमत गोविन्दं परमानन्दम् ॥ ८ ॥

Worship Govinda who is supreme bliss who is in the land of Brindávan which is worshipped and saluted by many groups of Gods, whose nectar-bliss of spotless smile resembles kunda flower, who is infinite bliss, whose feet are praised and worshipped by the minds of all great sages adored by all, and who is the ocean of praiseworthy qualities. (8)

गोविन्दाष्टकमेतदधीते गोविन्दार्पितचेता यो
गोविन्दाच्युत माधव विष्णो गोकुलनायक कृष्णेति ।
गोविन्दाङ्घ्रिसरोजध्यानसुधाजलधौतसमस्ताघो
गोविन्दं परमानन्दामृतमन्तःस्थं स तमभ्येति ॥

He who recites this Govindáashtakam by fixing his mind on Govinda and uttering the names of Govinda, Acyuta, Mádhava, Vishnu, Gokulanáyaka and Krushna, and gets all his sins washed off by the nectar of meditation on the lotus-feet of Govinda, attains the indwelling Govinda, the nectar of the supreme bliss. (9)

॥ इति श्रीमच्छङ्कराचार्यविरचितं श्रीगोविन्दाष्टकं सम्पूर्णम् ॥

Ref: templesinindia.info

Sri Govindashtakam - meaning in English

I salute that Govinda who is the extreme limit of happiness,
Who is truth, wisdom, eternal, stable, not ether bound and the eternal ether,
Who is happy to crawl in cowsheds, is beyond problems and is the end of problems,
Who due to illusion appears as without any form and with many forms,
And who is of the universe, consort of Lakshmi and is without any lord....1

I salute that Govinda who is the extreme limit of happiness,
Who with a child-like fear of Yasoda's punishment when he ate mud,
Showed her in his open mouth visible and invisible part of fourteen worlds,
Who is the ultimate basis of the three worlds which are visible and not visible,
And who is the lord of earth and the eternal goal thereof....2

I salute that Govinda who is the extreme limit of happiness,
Who killed the valorous enemies of devas, reduced the burden of earth,
Who cures the sorrow caused by the day to day life,
Who is ever detached, who eats butter, who eats no food, who eats the earth,
Who shines in the mind when it is clear but cannot be revealed by anything else,
And who is peaceful, is peace and nothing else but peace.....3

I salute that Govinda who is the extreme limit of happiness,
Who looks after all beings in his playful form of a cowherd,
Who protects those who look after cows, who playfully lifted,
The Govardhana where gopis play and made gopa lads happy,
Whose name "Govinda" is clearly by the cows*, who has many names,
And who always is beyond the reach of the ignorant#.4

I salute that Govinda who is the extreme limit of happiness,
Who is present in each and every group of gopis, who appears,
In differing forms but actually is without a difference.
Whose pretty form is covered by the dust raised by the hooves of cows,
Who is realised by attention and devotion in thought, who is beyond thought,
And whose greatness is determined by the gem of an individual's thought.5

I salute that Govinda who is the extreme limit of happiness,
Who climbed the tree along with clothes of women taking bath in the pond,
Who wanted those who want their clothes back, to come close to the tree in the nude*,
Who destroyed sorrow and passion, who is wise, who is at the end of wisdom,
And who has a body that did not get disturbed by the senses.6

I salute that Govinda who is the extreme limit of happiness,
Who is pretty, cause of causes, primaeval, without beginning and a form of time,
Who danced again and again on the head of serpent Kaliya in the river Yamuna,
Who is black in colour, ever-present in time and destroys the evil effects of Kali,
And who is the cause of the march of time from the past to the future.7

I salute that Govinda who is the extreme limit of happiness,
Who in the land of Brindavan is being worshipped by a crowd of worshipful devas,
Whose nectar-like smile is as pretty as jasmine flower, who gives happiness to his friends,
Whose twin feet are worshipped by the heart of great and worshipful sages,
And who is the sea of good qualities which are worshipped by all.8

Ref: Wikipedia

About GOVINDA

Govinda (transl. "one who gives pleasure to the land, the cows, and the senses"), also rendered **Govind** and **Gobind**, is an [epithet](#) of [Vishnu](#) and is also used for his avatars such as [Krishna](#).^[1] The name appears as the 187th and the 539th name of Vishnu in the [Vishnu Sahasranama](#). The name is also popularly addressed to Krishna, referring to his youthful activity as a cowherd boy.

Etymology

In the word "Govinda", "Govu" means [Indriyas](#). Govinda therefore means the all-pervading, omnipresent ruler of the sense organs, or *Indriyas*. "Govu" also means '[Vedas](#)'. Hence Govinda is the supreme being who can be known through the Vedas.^[2] Govinda can also be translated as "protector of cows".

Interpretations



Krishna as Govind at Sri Sri Radha Govind temple, [Ahmedabad](#)

Govinda is a name of Krishna and also appears as the 187th and 539th name of Vishnu in the [Vishnu Sahasranama](#), the 1,000 names of Vishnu.^[3]

According to [Adi Shankara](#)'s commentary on *Vishnu Sahasranama*, translated by Swami [Tapasyananda](#), Govinda has four meanings.

1. The sages call Krishna "Govinda" as He pervades all the worlds, giving them power.
2. The [Shanti Parva](#) of the *Mahabharata* states that Vishnu restored the earth that had sunk into the [netherworld](#), so all the [devas](#) praised Him as Govind (Protector of the Land).
3. Alternatively, it means "He who is known by Vedic words alone".
4. In the [Harivamsa](#), [Indra](#) praised Krishna for having attained loving leadership of the cows which Krishna tended as a cowherd, by saying, "So men too shall praise Him as Govinda."

In another scripture, [Brahma Samhita](#), Krishna is praised as Govinda, who is eternal and origin of all living beings.^[4]

Maharishi Mahesh Yogi, in his commentary on the Bhagavad-Gita, states that Govinda means "master of the senses".^[5] In the *Mahabharata*, when Draupadi's saree was stripped by [Dushasana](#) in the court of Hastinapura, it is said that [Draupadi](#) prayed towards Krishna (who was in [Dwaraka](#) at that time) invoking him as "Govinda" at the instance of extreme distress where she could no longer hold her saree to her chest. For this reason, it is believed that "Govinda" is how the Lord is addressed by devotees when they have lost it all and have nothing more to lose. This may be the reason why in colloquial Tamil and Telugu the slang-term "*govinda*" sometimes refers to the prospect of losing or failing in something important.

Prayers

An 8th century Hindu devotional composition called "[Moha Mudgara](#)", composed by Adi Shankara, summarises: "If one just worships Govinda, one can easily cross this great ocean of birth and death." This refers to the belief that worshipful adoration of Vishnu or Krishna can lead believers out of the cycle of [reincarnation](#) ([samsara](#)) and lead them into an eternal blissful life in [Vaikuntha](#), 'the supreme abode situated beyond this material world' where Govinda (Vishnu) resides. The composition expresses the value of inner devotion to Vishnu.

YouTube Videos

Govindashtakam by MS Subbulakshmi (6 min):

<https://youtu.be/atmpT8202IQ?si=G1JewmtgVtwgAypN>

Sri Govindashtakam and Dhun by Pandit Ajay Pohankar: (10 min):

<https://youtu.be/ADdowKP46ok?si=dVpjKd3UrUWB1ANE>

Govindashtakam with lyrics and meaning (9 min):

https://youtu.be/He9ctgpZobs?si=mpaswGVDQEv6_kzl

Govindashtakam with lyrics (17 min):

<https://youtu.be/IBy3lVBGWUo?si=IY-BDQPXEW3dyhM1>

Govindashtakam by Shobna Vignesh (7 min):

https://youtu.be/B_YugLG-CIs?si=9U7VdsyOuRRlj6KQ

Govindashtakam with Dhun(10 min):

<https://youtu.be/Hltfu03ckoA?si=c8eutGZwOIOjzNfC>

Govindashtakam by Ravindra Sathe (8 min):

<https://youtu.be/I7c6m9OCQd8?si=qEvUL83RND9qYIIY>

Govindashtakam by Madhvi Madhukar (8min):

https://youtu.be/S5YyStRXa_o?si=W8kNT9RvuGdKEAlt



ॐ सह ना॑ ववतु । सह नौ॑ भुनक्तु । सह वी॒र्यं॑ करवावहै । तेज॑स्विना॒वधी॑तमस्तु मा वि॒द्विषा॑वहै ॥ (3)
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